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ART. I.—CONTEMPLATIONS OF GOD IN THE KOSMOS.

THE special training through which every man passes, in preparation for the pursuit of that object, whatever it may be, which he has chosen as his aim in life, has more or less influence upon his appreciation of all general considerations and arguments. Notwithstanding the common foundation of all human intelligence, this diversity in the education of men must lead to such a different development of faculties which are in themselves essentially the same, that it may be said of almost any argument, that, while the train of evidence which it involves will be easily followed by some, it will be quite enigmatical to others. The widely different points of view from which men look on all important questions give rise to a general difficulty in introducing new arguments to bear upon subjects which have already been discussed, and often render it almost impossible to give them their true force and significance, or to make them tell, in their full meaning, what they naturally imply. This difficulty is particularly felt, when introducing evidence from the study of natural phenomena to elucidate questions of philosophy and natural theology. For the habit of discussing those subjects chiefly upon metaphysical grounds has prepared many to receive with indifference additional

evidence from physical sciences. This may be our apology for offering some considerations respecting the character of God, derived from the study of nature, and may, at the same time, explain the reluctance generally felt to such discussions. We trust, however, the time is not distant, when it will be universally understood that, to use the language of an eminent investigator in this field, "the battle of the evidences will have to be fought on the field of physical science and not on that of metaphysics"; and that the day may yet return when the study of metaphysical and physical science will be, as it was of old, more closely connected than it is at present.

Geology has shed so much light upon several points which were considered as the proper subjects of metaphysical inquiry, that the connection already acknowledged between these departments of learning will gradually become more intimate. The discussion respecting the origin of finite beings, so far, at least, as the decision of the fact that they have had a beginning, may be now considered at an end. For geology furnishes evidence, as ample as there can be upon any question, proving that all organized beings have been created at particular times, and have not, according to the theory of the atheist, an eternal, self-sustaining existence. There is even evidence that their appearance upon the stage of the world has not been simultaneous, but that there has been a regular succession in the introduction of physical and organic phenomena, ranging over an immense lapse of time. And it is to be hoped that astronomical investigations will finally settle, in an experimental way, the question of the age of matter. This question is the more important, as, from evidence derived from the study of our globe, there is no such thing to be found as matter proper, simple matter, capable of being transformed into particular bodies, but only material substances, each of which is endowed with specific properties, capable of combinations in determined proportions, and not liable to be transformed the one into the other,—thus presenting everywhere the character of specific finite existences,—that is, partaking of the general attributes which we recognize in created beings.

Before entering, however, into the investigation of the

question of creation, of the relations between the Creator and his works, it will not be out of place to mention the views of those who ascribe all the diversity which exists on earth to the action of laws established at its beginning. The argument generally introduced against this idea of a natural *development* is chiefly derived from the wonderful complications which organized beings especially evince, and from their perfect adaptation to the circumstances under which they live, indicating design. But though powerful in itself, this argument is not conclusive, inasmuch as laws may be conceived as involving a successive evolution. It seems to us, however, that in the character of organized beings themselves, in the repetition of the same combinations under different forms, living side by side, we have intrinsic evidence that their various kinds have each been the object of a special creative act, although we acknowledge that this evidence is of a kind to strike the naturalist more forcibly than the philosopher. The investigations which anatomists have been making within the last forty years, in order to ascertain the identity of structure in the different types of the animal kingdom belonging to the same natural divisions, have a direct reference to this question. To determine the homology of apparently different organs, to recognize the correspondence of diversely modified parts of the same system of organs, is in reality to trace the various forms of expression of the same thoughts.

Various kinds of corals growing promiscuously upon the same reef, presenting with permanent and unchanging specific differences an identical plan of structure, — jelly-fishes swimming over them in the same waters, agreeing with each other in structure, but differing in specific characters, — sea-urchins and star-fishes, crawling about upon the same corals, and presenting the most minute homology in all their parts, — are facts which cannot be accounted for by the supposition that laws regulating the phenomena of the physical world had of themselves produced such combinations, in which an attentive observer must recognize thoughtfulness, premeditation, special conceptions, combined according to one common, fundamental plan. For all the animals above mentioned have common characters. They are radiated in their structure; but this idea of Radiation is expressed in them in various

ways, and in each class under a particular form. The special modification of the idea of Radiation which characterizes star-fishes and sea-urchins is totally different from that which distinguishes either jelly-fishes or Polypi, and the modification of the former class is still further diversified in its different families. So it is also with the special manifestation of the plan of Radiation characteristic of jelly-fishes. Their different families present peculiar combinations of the type common to all. And the same is true of the Polypi. He must be blind, indeed, who cannot read a consistent thought in these complications, evidently combined with design, in accordance with some intelligent purpose. It is reflection, it is premeditation; and we may fairly say, that each specific existence among animals is a manifestation of a special thought, that each family represents a combination of similar thoughts, and that every great division of the animal kingdom may be considered as a particular train of reflection upon a fundamental idea. Of such fundamental principles we recognize four in the animal kingdom, — that to which we have already alluded, *Radiation*, that which is expressed in the type of *Mollusca*, that which is manifested in the type of *Articulata*, and that which forms the base of the most important among these divisions, and to which we ourselves belong, *Vertebrata*.

The recognition in the animal creation of specific thoughts excludes for ever the idea of a natural development from law, and acknowledges a personal, intelligent God. It may be answered, that the establishment of such laws would in itself indicate as truly an intelligent God. But it seems to us an important distinction, whether the originating thought was of a law, from the natural action of which an animal should afterward be produced without the immediate intervention of the Deity, or whether the being itself was the direct act of the Creator, for the support of which the law was intended. And surely the efforts to understand, so far as it may be permitted to our human condition, the conception in the mind of God previous to the creation, if it be made in all reverence of spirit, is not only natural, but right, and a use which we are bound to make of those powers of mind which we have received from him in whose image we are made.

And may it not be said, that the simultaneous occurrence upon the same spot of animals so diversified in structure, belonging to such different types of the animal kingdom, as those which have been mentioned, and to which we may add bivalve shells, univalves, cuttle-fishes, worms, crabs, fishes, and even whales, present the strongest objection to the assumption, that physical laws may have, in the course of time, called into existence any living being? For how, in one sheet of water, under influences strictly identical, should the same physical laws produce animals so different in structure? And what is true of all these aquatic animals applies with equal force to the inhabitants of the solid portion of the surface of our globe, — applies equally to the vegetable and to the animal kingdom.

The particular location of animals differing more or less in different parts of the world, under influences almost, if not strictly, the same, is another indication that direct thought, and not simply law, is at the foundation of all creation.

We might trace these views with reference to the internal structure of all the natural groups in the animal kingdom, and show that in every system of organs in each type, in every special family, in all the individual species, distinct thoughts are evinced; that these thoughts are consistently connected, and have reference to the general relations in which animals stand to each other and to the surrounding world.

It may be shown that there is a gradation in their structure, and that this gradation constitutes the foundation of all natural classification of organized beings. The relations between structure and form might be further considered, and their mutual dependence be illustrated as so many points excluding the idea that they result from the simple action of law. We might trace the growth of every individual that lives, and be more deeply impressed with the ideal connection existing between them. For here, within the limits of their respective natural groups, the germs of all animals in their gradual development present the same succession, — in other words, the same successive thoughts, — which may be read in the comparison of full-grown animals of all degrees of organiza-

tion.* Such manifold combinations repeated in various directions, which in themselves have no necessary relation, can only be ascribed to an intelligent plan, framed upon due consideration by the Omnipotent Intelligence. We are thus irresistibly led by the study of organized beings to acknowledge the existence of a free, personal *God*.

However satisfactory these results may be in themselves, they do not, however, contain the full expression of the teachings of natural phenomena. Geology shows that creation has not been an act limited to any particular period, that this world has not been made at one time, — that our globe in particular has not been inhabited by those animals and plants only which now exist upon its surface, but that many distinct periods, each characterized by particular forms of organized life, have preceded the creation of those beings which are found with man now upon the earth. Geology shows that these periods have extended through ages, and that the organized beings which have existed during each are all different from those which belong to our day, so that we recognize a series of independent creations, which have followed each other in a definite succession.

The researches into the character of the remains of those extinct forms of animal and vegetable life, upon which such extensive investigations have been made, furthermore show that there is an intimate connection between them all from the beginning to the end; but a connection which is not that of successive generation, one from another, but an intelligent connection in the thoughts of the Creator, similar to that which exists among living animals in the plan of their structure and in their natural affinities. The animals and plants of the different periods are no more produced from one another, than the different types of animals and plants now existing upon earth.

But what is wonderfully surprising and very signifi-

* In the sentences above, allusion is made to the general results bearing upon the questions under examination which have been derived from zoölogy, comparative anatomy, physiology, paleontology, and embryology, and of which extensive abstracts might have been given to substantiate more fully the conclusions presented here. We have, however, avoided carefully all technicalities borrowed from physical sciences, in order to condense the argument, and would refer for the matter-of fact evidence to the original sources of information respecting the natural phenomena alluded to above.

cant is the fact, that, in their order of succession in geological times, they agree with the gradation of structure exhibited among living animals, and also with the changes in embryonic growth which animals of the same types undergo at present. Now such facts have an important meaning, in connection with the view expressed above respecting the creation of the animals of the present day. If it is true that they must be considered as expressions of specific thoughts, so truly do the fossils teach us that these thoughts in their present manifestations are but the further development of the same fundamental idea, which has prevailed through all geological periods, from the beginning to the end, in intimate connection. Animal forms of the same types occur in successive modifications through all these periods, and in a progressive series we may trace the fishes, followed by reptiles, birds, and Mammalia to the appearance of man, in such connection and such regular gradation as to indicate that they all belong to the same fundamental plan, and that, whether we view them with reference to their successive appearance upon earth, or in the complications of their structure, or in the phases of their embryonic growth, they represent in every way modifications of the same thoughts. And as surely may we conclude that this plan was framed prior to the beginning of creation, and was matured in all its parts, before the actual production of any special form.

We are thus gradually led to consider the character of God previous to the creation. For step by step, we have gone back to earlier and earlier periods in the general plan of the universe.

Beyond the limits of the existence of organized life we find our globe itself destitute of animals and plants; beyond the period when it had become a fit habitation for organized beings, we may trace it in the progress of other changes, preparatory to what it was to become at the appointed time, — the stage for the display of all this diversity of life. And it is a point not to be lost sight of, that there is such an intimate relation between organic life and the physical world, — a relation of such a character as to leave no doubt that the changes which our globe itself has undergone, from the time of its first formation to the time when life was introduced upon it, had

reference to the creation of animals and plants, and were a part of the general plan of which the creation of higher beings is the crowning development.

The changes in the inorganic world, therefore, which cannot, even in their limited spheres, be ascribed solely to the action of those laws which regulate the material universe, must be considered as subserving, and intended to be subservient, to the development of animals and plants, and therefore organic in their general connection.

How this earth and the other members of our solar system, how the other systems of worlds, how the universe as a whole, is combined, is a subject for the special study of astronomers, and we do not venture to enter farther into this field. But from the study of our own globe we may already learn that there was a time when inorganic beings alone existed; and, from the intimate connection between physical and organic phenomena, we may fairly infer, that this material world was created in view of life, and that the changes it has undergone were brought on gradually and successively, as the changes which we notice in the succession of organized beings, and that these changes have been the results of specific interventions on the part of the Creator, as well as the appearance of the successive forms of animal and vegetable life.

In the preceding remarks we have expressed the view which we would take of organized beings, considering them as manifestations of the thoughts of the Creator. We have also shown how this view may be applied equally well to all finite beings,—to the inorganic as well as to the organic world. And as soon as we are prepared to view organism as the expression of thought, we are also prepared to consider a question of great importance in philosophy,—whether the creation was a necessity for the Creator. As soon as we recognize in nature a harmonious plan pervading all its parts,—as soon as it is understood that this plan has been carried out, in the course of time, successively towards one definite end, developing always the same train of thoughts,—we are justified in concluding, that as it is now it has been from the beginning, at every following period, the result of a free determination of the Creator, unlimited, unrestrained in his works, save by his own decisions. And

we may find in this conclusion an additional argument in favor of the finite existence of matter. For if matter itself, in any condition, had been eternal and coexistent with the Creator, to receive only form, definite form, by his will, its very existence would have been a limitation in the plan of the creation, depending upon the nature of that primitive matter. Matter, therefore, must have been produced in succession of time, and various substances have followed each other in the order of creation; for there is geological evidence, also, that the different material elements of which our globe consists cannot have existed simultaneously from the beginning. We thus recognize God prior to all creation, prior to the existence of matter itself, free to create according to his will, — the First Cause of all former existences, as well as of all present forms of life.

Starting from this idea, we may now consider the Creator framing his plan of the world, devising the means of making it a material reality, and, as physical science teaches us, developing it in a series of epochs through the advancing ages. The consideration of his future works by the Creator, his determination respecting the plan according to which they should be framed, the order in which they should succeed each other, the means by which they should become realities, may be considered as the preliminaries of the creation.

We have, first, from eternity, God by himself and in himself; next, God meditating upon his creation; then, God acting as Creator, upon a plan laid out from the beginning, for a definite end, shown in the connection of the phenomena observed in nature. We recognize, first, the beginning of worlds, kept together by laws regulating their movements, indicating successive changes, preparatory to the objects which shall be in time produced upon them. We see these laws subservient to the future existence of organized beings, causing the different celestial bodies, and our earth in particular, to undergo such gradual modifications as will make them a fit abode for animals and plants. We recognize from the beginning, in these modifications, a determination to render this earth habitable first by aquatic animals and plants. We see the continents lifted up above the oceans, in small groups of low islands, to become the residences of the

first terrestrial plants, of the first air-breathing animals. We see, through successive upheavals, the land increase and assume the form of small continents, growing larger and larger through successive changes, assuming definite relations with each other, and finally establishing the continents as they are now, to become the home of man, with the animals and plants which live with him upon earth.

But we not only recognize this adaptive relation between laws regulating the physical world and the successive introduction of organized beings; we are led to acknowledge also the direct introduction of the creative power, in the appearance of all the successive organized beings which, at different times, have peopled our globe. The supposition that a principle of life, self-creative, might have produced by gradual changes all this diversity of animals and plants, will not account for the facts which we may study.

The circumstance, that there is no evidence whatsoever of the transformation of one species into another, leads to the direct conclusion, that they are, all and every one, the product of direct creative acts, independent of each other, in as far as they constitute each a world in itself, with its own laws, and are related to each other only in as far as they form part of the general plan, the connection of which is recognized in the organic relations that exist between the different types of organized beings. But, at the same time, we must acknowledge that these relations are not causal relations, — that they do not indicate a development one from another, — but reveal only the ideal relations in the mind of the Creator, which, with the intellectual powers we have received from him, we may recognize, as far as our spirit partakes of the Divine intelligence, — only in as far as, being made ourselves in the image of the Creator, we are thus prepared to understand his works, to recognize his will, to bow before his law, and to trace his views and objects in the creation, being ourselves among the numberless creations belonging to that great conception. The creation may thus be compared to a drama, the plan of which was complete in the mind of its author before the first scene was written out; the actors in which were determined in their characters before they appeared on the stage; the end

of which is known to him before any witness has been allowed to contemplate it; the scenes in the midst of which this action is to appear were sketched with reference to the future performance, before any of the actors were called into being; and the whole, with all its parts, in their mutual dependence, had an ideal existence with the author before it became a reality. And, as in the progress of this great drama new developments were brought out, the requisite actors appeared in due time, and in such connection with those preceding as to lead gradually to the final conclusion, in the creation of our globe and its successive stages, down to the present state of things. Though such a comparison is far from giving an adequate idea of the plan of this world, it will at least facilitate our conception of a successive, gradual, progressive creation, planned by the Almighty in the beginning, and maintained in its present state by his providential action.

We now arrive at the investigation of another very delicate subject; and though upon this topic we possess much fewer data than we could command in examining those points which have already attracted our attention, we may ask of science to inquire, next, in what state organized beings have been created. And though, for the present, we cannot expect to offer very full information upon this subject, it will not be out of place to consider what may have been the primitive condition of organized beings. And even should our remarks afford only suggestions for future inquiry, the subject is too interesting in itself, and on many accounts too important, to remain longer undiscussed among scientific men.

If we start from the knowledge which we now possess of the mode of reproduction and development of animals as they exist, we find that they all arise from eggs, and that out of these eggs grow new individuals, by successive and gradual changes. We know, furthermore, that these eggs, in their primitive condition, all resemble each other most remarkably, though out of the egg of one animal no other kind of animal is ever developed, except that from which the egg proceeds; so much so, that we must acknowledge in the egg of each kind specific characters, not distinguishable, indeed, in the material constitution of the egg itself, but none the less

essential to it, as it is not capable of transformation into any other species. The principle of specific life with which each kind is endowed is the immutable character which distinguishes it, though a corresponding distinct organization in the egg escapes our means of investigation at present. Successively the egg itself undergoes material changes, until the germ is formed within it; and this germ passes through further successive metamorphoses, until the new being assumes gradually the peculiarities characteristic of its parent. Some of these eggs undergo their transformation after they have been laid. Others remain in direct connection with the maternal body until they are far advanced in growth; and the amount and the extent of the changes which the new being acquires before it is freed from its envelope vary exceedingly in the different types throughout the animal kingdom. Even the degree of maturity of the egg which is cast prior to the formation of the germ varies in different families of animals.

We are moreover satisfied, that the conditions under which animals undergo their development are no more the same for the different animals, than the degree of development which the egg acquires before it is free from the maternal body. This being the case with the reproduction of all animals, as well as of plants, we are justified in supposing that, when first created, organized beings were not all called into existence in the same condition, but were placed under circumstances best suited for their preservation and growth.

We may next ask, whether it is probable that they were first created in an adult state, or whether it is not more in accordance with the phenomena we observe in their reproduction to suppose that even the first specimens of each species underwent transformation from eggs. We have no doubt, that, as soon as our investigations are made with a special reference to the settlement of this question, we shall arrive at facts which will teach us more respecting it than we know at the present time. And the difference which we observe in the reproduction of animals now existing seems to indicate that the condition in which animals were created has not been the same for all, and that the state of maturity in which they first appeared must have varied in different geologi-

cal periods, and at the beginning of the present creation, with different families of animals.

We may not only assume that these conditions have been different for different families; it is necessary further to conceive these conditions to have been propitious to the preservation and reproduction of all created beings, to such a degree as to secure their continuance for ages. The present condition of animals and plants upon our globe shows this most conclusively, inasmuch as all animals and plants reproduce their kind in consequence of their natural organization, without any indication of repeated acts of creation since they were called into existence with man. Between creation and reproduction a broad distinction is therefore to be made. Animals and plants continue to live and multiply, in accordance with the law which regulates their existence. All we know of the present creation leads to the conclusion, that all animals and plants that occur at present upon earth were created at about the same time, and have continued without interruption; and that no new animals have been added to the number since man has existed. We may therefore infer, what indeed is demonstrated by geological evidence, that there have been periods of creation at distant intervals; during successive geological epochs, all the species of animals and plants created at each period having lasted for a given time, to be successively replaced by others; just as we see that the animals which exist now, and which we are led to consider as simultaneous in their appearance, have continued to the present day.

Those periods of creation, however, must differ from the periods of reproduction, during which animals and plants are simply continued; inasmuch as living beings then receive the peculiarities of each, are then endowed with the powers of reproduction, and are then established in their mutual relations, which are as various as those now existing. This further sustains the opinion already expressed, that the conditions in which animals and plants were created varied for each kind, as much, at least, as those under which they live at present differ, and must have varied to the additional extent necessary to their first development, independent of a parent's care.

From the circumstances which are necessary to the

preservation of animals at present, we may infer some of the conditions under which they were created. Those species which are by nature gregarious, which live in large communities, in which individuals of different sexes exist in unequal numbers, must have been created primitively with such differences. Those which undergo all their changes in water, and live permanently in it, must have been created there, — the sea animals in the ocean, the fresh-water animals in ponds or rivers. Those which require easy access to dry land, after they have undergone their first metamorphoses in water, must have been created near the shores. Those which inhabit only the main land must have been primitively placed upon it. Those which live as parasites upon other animals, and can only subsist within the cavities of other living beings, must have been created within the bodies of such animals, after they had acquired their normal development. Those which dwell in the fur or between the feathers of Mammalia and birds, must have been placed there from the beginning.

The question here is not whether the Creator could not as well have produced all these animals upon one spot, to spread thence over the globe, — whether he could not as well have created a few, to multiply and spread gradually over the earth's surface, — whether he could not as well have created them full-grown, perfect in all the complication of their structure. Our task is to learn from nature what view of creation is most fully in accordance with the phenomena which we may observe in animals as they exist now. In this respect it cannot fail to be perceived that, with large numbers of the species, even if they had been created few in number, and in the full state of maturity, ready to multiply, their existence, their preservation, would have been subject to so many chances of destruction as hardly to have escaped total annihilation. This is particularly the case with all those animals which serve as food to others, and which at the same time produce normally but few young at a time, and at distant intervals; for instance, most of the ruminants, which are constantly pursued by the large carnivorous animals, and the greater number of birds, especially of the smaller kinds, which fall an easy prey to a variety of larger animals. Even the circumstance,

that most animals bring forth at each birth large numbers of young, seems to indicate that, at the time of their creation, there must also have been many of the same kind called simultaneously into existence. The fact, that there are animals which bring forth thousands of eggs, would naturally lead to the inference that they did not originate in single pairs. And, if we further take into consideration the circumstance, that the different kinds of animals and plants exist in harmonious numerical proportions upon the earth, we are irresistibly led to the conclusion, that the number of representatives of different kinds must have been different from the beginning of the creation. For it does not seem that in nature, in their wild state, animals increase or change in their respective proportions, nor does this seem to be the case, to any extent, with the colored races of men, but that only the Mongolians, and especially the white race in their civilized condition, are capable, through artificial means, of increasing largely and rapidly in number.

There has never been a crowded population of Indians on the continent of America, excepting during the temporary Aztec civilization; and neither in Africa nor New Holland have there been facts observed, leading to the supposition that those races, at any time, have gathered in large, crowded communities.

The mutual dependence of the animal and vegetable kingdoms, and their relation to the state of our atmosphere, are other facts which would rather sustain the opinion, that animals and plants, when created, were called into existence in such harmonious proportions as their action upon each other, and their dependence upon each other, require. And all the facts respecting the geographical distribution of both animals and plants, their special location, in accordance with the peculiar physical features of the surface of our globe, and the preservation of their natural limits of distribution through all ages since man has preserved records of the phenomena which he witnesses, further justify such general inferences, which the few cases of domesticated animals and cultivated plants that have been spread by the agency of man over wider areas than they primitively occupied, will hardly invalidate.

Our next step would require an investigation into the

real degree of maturity and perfection in which animals and plants were created. Here, again, it seems more in accordance with the law under which we see them propagated, to admit that they originated as eggs, endowed with all the germs of that development which is peculiar to each species; that they grew successively to their normal state; and that, sowed in large numbers over districts which they were to occupy, they established from the beginning that harmony which still prevails. We are at least justified in adopting such a conclusion for all those animals which are developed from eggs in water, and may therefore assume, that the protecting influences under which they passed through their metamorphoses agreed with the conditions under which they now propagate, thus acknowledging a mode of creation which is far more in accordance with the laws that now prevail in nature than any other supposition; granting, of course, that for each species the circumstances must have varied then, as they vary now, respecting the character of the egg, as well as the time required for its natural development. Is it not much more in harmony with the laws of nature to admit that the Creator, in the beginning, sowed the seeds of animals and plants in large numbers all over the fields they were to occupy, in the same proportions as we see them now dropped from the stock from which they originate in the normal process of reproduction? Such views agree too well with the present state of our knowledge of animal and vegetable life, and the means by which it is maintained, not to appear natural; and, though we may fail now to extend them to terrestrial animals which are nursed within the maternal body, we must contend that they account fully for that class of animals which are normally developed in water, and for the whole vegetable kingdom. And it may be that, in the course of time, we shall acquire sufficient insight into the development of terrestrial animals to include them in the same category, though at present their eggs are nursed, without exception, by their parents. But may it not be admitted, that, since we have but recently ascertained the identity of the development of all animals from eggs, and we see already the possibility of the larger proportion of them having arisen from eggs, we may also discover the way in which the eggs of higher animals,

even, may be reared, for the first time, without a parent, as it is rather against the uniform processes of nature to admit different modes of creation, though we must recognize the different circumstances under which it took place?

The fact, that the structure of all animals and plants consists of cells, which undergo various modifications in their growth, and which in themselves agree so completely with the structure of the primitive egg, is another circumstance in favor of the view that all animals originated primitively from eggs, and grew up, through successive generations of cells, to assume, under the influence of the law peculiar to each kind, that structure which characterizes them when full-grown. In this connection we should not overlook the indications respecting the origin of living beings which we may derive from tradition, and from the religious and popular doctrines of the oldest nations, who, being from their antiquity so much nearer to the creation than we are ourselves, may have entertained more correct views respecting the first creation than we can at present derive from investigation. Even the mythology of the most ancient nations should be consulted, and may also prove instructive in this respect.

As for the celestial bodies, we know that they were not created in the state in which they now appear. Geology has placed it beyond a question, that our globe, at least, had undergone many important changes in its physical constitution prior to the appearance of organized beings, and that it had an organic growth preparatory to their introduction. The fact, that this earth has passed through phases similar to the present physical character of other planets, shows plainly that it has had a youth, a growth, and an age of maturity; so that its formation may also be considered as furnishing evidence that all created beings began in an embryonic state, and were gradually developed to their mature condition.

L. A.

ART. II. — THE ACADEMIES AND PUBLIC HIGH SCHOOLS
OF MASSACHUSETTS.*

THE friends of education are ready to acknowledge, that very considerable differences of opinion exist between them as to the value of the free-school system, and the extent to which it would be wise to carry it. We do not know, indeed, that many amongst us are opposed to this system altogether; on the contrary, we are inclined to believe that such opposition is confined to those who, from a conviction that theology should be taught in the week-day school, prefer the parochial system, as the only method by which their object can be reached. But leaving these few objectors out of the question, there are those who would send all the children in the Commonwealth to the public school, and provide for them the best elementary education at the public cost; and, on the other hand, there are those who would in various ways contract this provision and expenditure, and look to private enterprise for the supply of the best instruction. We find friends of public schools and friends of private schools, and both classes claim to be equally interested in the end, though divided about the ways and means. A difference of sentiment as to this point was plainly developed in the discussions of the American Institute of Education, during its last annual meeting, especially in the remarks of some of the members of this body from the State of New York, where, whilst we are writing, the question of free schools is going before the people for their decision.

We shall have occasion, in the sequel, to offer a few considerations upon this subject. For the present, we wish only to say, that, in all the earlier stages of the educational enterprise, there is no lack either of room or of tasks for all sorts of laborers, and that there can hardly be occasion for any conflict between the teachers of public and of private schools. These two classes of schools, for the time being, at least, help, and do not hinder, each

* 1. *Williston Seminary, Easthampton, Mass. Ninth Annual Catalogue.* August, 1850.

2. *Constitution of Williston Seminary at Easthampton, Mass.* 1845.

3. *Catalogue of the Trustees, Instructors, and Students of Lawrence Academy, Groton, Mass.* 1849.

other. The community is not yet sufficiently alive to the importance of education, or well enough instructed as to the best ways and means of securing what is desirable, to provide, at the public cost, schools, which, by completely accomplishing all that is needed in this respect, would make private institutions unnecessary. Even where ample public provision is made, there are many parents who, for various reasons, the soundness of which need not here be discussed, are unwilling to avail themselves of it. All that is done to elevate and improve the common school increases the demand for what is far more elevated, comprehensive, and exact. The child whose mind has been quickened and partially cultivated in a primary school will not be satisfied with his slender repast; he will look for some more advanced institution, where he can be aided to acquire the elements of scientific and classical learning. But in very many towns the expense of a Public High School could not well be sustained, and in many others this expense would exceed the liberality, if not the means, of the inhabitants; so that, after the primary school has done its utmost, the academy or private school of the higher class must be resorted to by the few who can afford the necessary outlay. Only about thirty towns in Massachusetts are so populous as to come within the statute which requires, under certain circumstances, the establishment and support of a Public Grammar School, according to the old meaning of the phrase, that is, a school in which the classics and the mathematics are taught. Besides, where private and public schools are found together, a generous and profitable rivalry may spring up, whilst the benefit secured by a few from private instruction will continually prompt the inquiry, Is there not some way in which this great blessing may be extended to all who are capable of receiving it, — to the gifted children of the poor, as well as to those whom Providence has favored? Out of this inquiry will spring Public High Schools of a superior description, the pride of the people, to be the rivals of our old academies and the like, — to carry on a noble strife for preëminence, in which the better is sure at last to prevail.

This is no mere theory. Where common schools abound, academies and private schools abound. We have

not at hand the educational statistics of our sister States, but we find a great deal which goes to confirm this statement in the Educational Returns for Massachusetts. By reference to the thirty-seventh page of the tables for the year 1849, we find that in the year 1848-49 there was raised by "tax, for the support of schools, including only the wages of teachers, board, and fuel," the sum of \$ 830,577.33, and that, in addition to this amount, board and fuel were contributed for the same object, to the value of \$ 35,281.64, making in the whole the sum of \$ 865,858.97. Now, looking a little farther along, on the same page, we find that there are within the limits of the State sixty-four incorporated academies, and that during the year above named the unincorporated academies, private schools, and schools kept to prolong common schools, numbered one thousand and forty-seven. Moreover, from students in the incorporated academies, tuition-fees were collected during this period to the amount of \$ 61,694.97, and for all other academies and private schools the aggregate receipts during the same time are given as \$ 240,780.79, making in the whole the sum of \$ 302,475.76, paid in the course of twelve months, for private instruction, within the limits of a State whose public schools are at least inferior to none in the Union, whether as to number or quality. We ought to add, that all this is over and above, on the one hand, the interest upon the value of public school buildings, local funds, and surplus revenue appropriated to common schools, and, on the other hand, the corporate property of the academies. Of course there is much private tuition, the statistics and expense of which are wholly unknown to the public.* Further, by a comparison of these tables with those of 1846, we find that, whilst there has been, since that year, an advance of \$ 216,000 in the public appropriation, the amount expended at private schools and academies has also advanced, though not in the

* The above calculations are based upon the *whole number* of pupils for the year, as given in the catalogues of the academies. We learn, however, that the scholars are continually changing, so that not more than half of this *whole number* are connected with a school at any one time. Fifty *per cent.*, then, should be deducted from the amount of tuition-fees. Of course, these short terms of residence are serious obstacles to the improvement of the pupils, and we are glad to know that the number of those who join the schools for a year or more is steadily increasing.

same proportion, the excess being \$ 24,781, an increase of about one third in the former, and of one eleventh in the latter case. The state of education in England abundantly shows that private munificence and individual enterprise require the stimulus of public interest and effort. The conflict between the dominant Episcopal sect and the Dissenters, so called, and the jealousies between different classes, as well as the distrust of education which still prevails amongst the more conservative, prevent as yet the establishment of any common school system, but we do not find that the work of instruction is done in other ways, or that the portion of the enormous wealth of the country which should be devoted to this great cause is expended in the endowment of any considerable number of high schools and academies. Of the four millions of English and Welsh children, two millions attend no school whatever.

We do not care to deny that our sympathies are mainly given to our noble Free School System, the pride of our Commonwealth. This is and is to be our stronghold. The confidence and favor with which it is now regarded are, we believe, sure to increase. But, as we have seen, there is a place still for other means and instruments, and the interest which we feel in the greater protects us from all indifference towards the less. And it is a fact worth dwelling upon, that a very large part of the best education in New England has been given through incorporated and endowed academies. Without some acquaintance with their constitution and operations, and the relations which they sustain to the common school system, we can have no adequate knowledge of the means and methods of instruction that already exist here, and must be unprepared to make a suitable provision for future exigencies. A few pages devoted to this subject may not be without value and interest for those who have the cause of education at heart. We must limit ourselves to the incorporated academies of Massachusetts, but what will be said of these will apply, with very slight modifications, to New England academies in general.

The school tables for the past year, as has already been stated, give the number of these institutions as sixty-four; but of this number only a few are schools

of any importance. In many cases, they amount to little more than good high schools for the towns where they are situated. But the few of a superior order are, it must be remembered, included within the limits of a single State, and some of them can boast of many years of true maturity and fame, and all of them are fresh, vigorous, and increasing in their usefulness. Phillips, Dummer, Leicester, Derby, Hopkins, amongst the elder, Lawrence, South Hadley, Williston, and some other names not so euphonious, amongst the younger, are familiar to us in this connection. These academies are doing a vast deal to raise the standard of education throughout our land. Their influence extends to our remotest west and our farthest south. Many of them are furnished with considerable pecuniary means, and excellent appliances of all sorts for their work, and many an arduous post of instruction is faithfully and laboriously filled.

It is not easy to present any thing like a full account of our incorporated academies. Such an account should embrace a statement of the time and circumstances of their foundation, the amount of their funds, the number of teachers, as well as of pupils, the average attendance of the scholars, the expense of tuition, the objects to which they are specially devoted, the peculiar type of Christianity to which they are consecrated, and the moral and intellectual principles upon which they are conducted. Some of this information can be obtained, in aggregates, from our School Tables, and the particulars of which these aggregates are made up might be learned from the returns that are annually made from the various towns to the Secretary of the Board of Education. We find that for the year 1848-49 the average number of pupils was sixty-two, the average length of the annual term-time nine months and twenty-two days, and the average amount paid for tuition at each academy one thousand dollars. It should be observed, that two academies out of the sixty-four, not having any returns set over against them, are not regarded in these averages. We believe that during the year specified above they were not in operation. The histories of towns and counties, and other historical collections, with the catalogues of the academies, when they

are of sufficient importance to have any, furnish additional items of information. We will endeavour to set down a few facts that have come within our reach.

The academies of our Commonwealth are of every grade of excellence, from inferior grammar schools to the best English and classical high schools. In the majority of cases, as we have already intimated, they do not attract any considerable number of scholars from a distance, but are useful in supplying at a small charge the means of instruction to the older pupils of the town which enjoys the foundation. The fund in some cases is limited to the proceeds from the sale of the Maine land, which it was customary to grant to academies. In other cases, individual liberality has supplied bequests or donations, to a very considerable amount. Phillips and Lawrence Academies have property, each of them, which may be set down at \$ 50,000, whilst the sum of \$ 55,000 has been given by the individual to whose munificence we are indebted for Williston Seminary, and constitutes the fund of that institution. Dummer Academy, in Newbury, is the oldest institution of the kind in the State. It was founded in 1756, but not incorporated until 1782, two years after a charter had been granted to Phillips Academy. We believe that this ancient school has not always kept up with the progress of education, but within a few years measures have been taken, we hope successfully, to revive its life and increase its usefulness. Phillips and Leicester Academies have always occupied very high places; the former for threescore and ten, the latter for threescore and six years, have furnished our colleges with pupils, our schools with teachers, and many departments of business with well-trained young men. The classical instruction given at these schools, and we may add at the Williston Seminary, is of a very high order, — far beyond the best college instruction of the last century, as any one may see, by comparing the account of the course at Cambridge between the years 1794 and 1798, given, in a letter from Judge Story, on the forty-fifth page of the first volume of the Memoir of Dr. Channing, with the course of either of these academies. We name the above institutions only because they happen to be known to us; that there are others deserving the same commendation, we have no doubt.

The Mount Holyoke Female Seminary, at South Hadley, is a somewhat novel and very interesting institution. It proposes to furnish the best female education at a very moderate rate, and, by requiring all the pupils to reside within the establishment, it seeks to unite the school with the family more completely than is possible in ordinary circumstances. Moreover, the building is so constructed, and the arrangements of the family are such, as to render it convenient and desirable for the scholars to perform domestic service, and reduce by so doing the expenses of the institution, whilst they benefit their health and enlarge their experience;—altogether an admirable plan, a truly regenerated boarding-school! Sixteen is the lowest age at which any are admitted, and seventeen or eighteen is preferred. The candidate must have a good elementary knowledge of English and Latin, and will then be enabled to complete the course of academical studies in three years. In the year 1848–49 two hundred and twenty-one pupils were educated at this admirable school, at an expense to each of \$ 60 per annum, exclusive of fuel and oil. The Seminary owes its existence and great prosperity to the efforts of our Orthodox brethren, and is of course under their immediate direction and influence.

A somewhat detailed account of the cost of education at two of our principal academies may be interesting to our readers. We have selected for this purpose the Lawrence Academy, at Groton, and the Williston Seminary, at Easthampton. The former of these, founded in 1793, was known as Groton Academy until 1846–47, when the present name was given to it by our Legislature, as we need hardly add, in acknowledgment of the distinguished liberality of Messrs. William and Amos Lawrence, of Boston. The charge for tuition, *per annum*, in English, Latin, and Greek, is *twelve dollars*, or *three dollars a term*; modern languages, drawing, and music are taught for a moderate additional charge. The price of board, &c., for forty-two weeks of term-time, ranges from eighty-four to one hundred and five dollars for each student. We may add, that two scholars must graduate at this academy, each year, who receive back sevenfold all that they have paid in tuition-fees, inasmuch as there are eight scholarships, four at Bowdoin and four at

Williams College, founded by Mr. Amos Lawrence, which meet the expenses for instruction of as many students, passing from this school to those institutions. The funds of Lawrence Academy amount, as has been already stated, to \$50,000. The interest of this sum at six *per cent.*, added to \$3,264, the sum received for two hundred and seventy-two pupils at \$12 *per annum*, amounts to \$6,264, which accordingly represents the cost at which this institution was sustained during the past year, including the rent of buildings, &c. The names of only four teachers are given in the printed catalogue, besides the instructors in drawing and in French and music, but the copy in our hand contains in writing two additional names.

The Williston Seminary is situated in Easthampton, a beautiful town in Hampshire County, with Mount Tom towering above, and the fair meadows of the Connecticut spread out below it. The act of incorporation bears date February, 1841, and the school was opened for the admission of scholars on the 2d of December in the same year. Nothing could be more appropriate than the name which it bears. Hon. Samuel Williston is one of the few men who are willing to give liberally from property which belongs to themselves, rather than to their heirs, and accordingly, unaided, we believe, by a solitary individual, he has founded and endowed an academy second to none in our State, — an academy which, should the large views developed in its constitution ever be carried out, would grow into a collegiate institution, a university for the people, such as President Wayland proposes as the form of school most fitted to meet the wants of our scientific, machine-inventing, railroad-building age. From the catalogue of this academy for the present year, we learn that the charge for classical pupils, and for those who take only English studies during the senior and middle years, is twenty-one dollars *per annum*, and for English studies in the junior year, fifteen dollars *per annum*. The additional cost to each student of board, &c., ranges from eighty to a hundred dollars *per annum*. Modern languages, drawing, &c., are taught at an extra charge. The number of students is given at four hundred and five, and the fees for tuition, without taking into account what is paid for ac-

complishments, amount to \$ 8,037. Add to this \$ 3,300, the annual interest upon the property of the institution, and we have the very considerable sum of \$ 11,337 to represent the cost at which Williston Seminary will be sustained during the current year. We presume that the tuition-fees, &c. at the other academies do not vary very much from the amounts which are here given. They are certainly small outlays for a very large return, though, as we shall have occasion presently to show, there must be many, even in our prosperous community, to whom they are far from trifling. But we must look beyond these outward matters, and spend a few moments with teachers and scholars.

To most persons, an academy seems an humble place, and its scenes would be numbered by many amongst the weariest and the commonest which our life supplies; yet, in truth, it forms a deeply interesting community, and, in its best estate, affords abundant scope for observation and thought. It is at once a large school and a large family. The mere day-school, where the child is under the care of the instructor during only six of the twenty-four hours, well rewards the most attentive study and patient reflection. The best minds are needed to watch over its interests, and its duties demand the best gifts and attainments. Education is a work at once high and difficult, and where it is carried forward successfully, the most curious facts are continually brought to light, and very wonderful laws are continually developed. It is peculiarly a tentative process, a process of experiment and ever fresh discovery, demanding sagacity in the application of the general principles which experience has accumulated. Minds are as unlike as faces and constitutions. The successful physician must be more than well read in his profession, — he must not be entirely unable to discover the precise form of disease in every case, a form, it may be, which has never before been presented, — and the successful teacher must have the discernment to detect the precise variety of human nature which comes under his eye in any given scholar, a variety, it may be, which has never before been noticed; — no easy matter in either case. But, as has been said, an academy is a large family, as well as school, and if it is what it should be, much of the work appropriate to the family must be going

forward within its domain. It is, moreover, a household composed of the most heterogeneous elements, — of a multitude of young persons just passing into manhood and womanhood, — young men and women who have spent their early childhood under the most various influences, happy and unhappy, an unwise restraint or a foolish indulgence, — young men and women full of the most various life, eager, many of them, to learn, impatient, some of them, of control, all greatly in need of home influences.

Our academies bring together, for the most part, an older class of pupils, maturer minds, than are collected in our city schools, — young persons who at the eleventh hour have become painfully aware of the value of an education, or who have been impeded in a career of study, early determined upon, by the want of means, candidates it may be for the university, or for the situation of teacher. Of course, there are many besides, of comparatively tender years; yet we believe that the average age of the pupils at many of our academies would not fall much below the average age of students at Harvard College. In such circumstances, there will be a vast deal of rough and untrained, but strong and keen, intellect in vigorous action; on the part of many we shall perceive the deepest earnestness of purpose, whilst the habits of iron industry brought from their hill-side homes are sustained by a passionate desire for knowledge and a young ambition. It is evident at once, that most of the pupils are there for work, not for amusement. You will not find them living luxuriously, with servants and horses in attendance, as did the boys at the Round Hill School, which flourished for a time on the beautiful eminence in Northampton. Their academies are not, like one of our modern Institutes for Young Ladies, “furnished with convenient and elegant carriages, seating from twenty-five to thirty at a time.” For all this they have neither time nor means, and for all this they have no need. All the arrangements of their schools are upon the strictest scale of economy, and if, as is most likely, poverty awaits the scholar in after life, he is faithfully preparing to encounter it. You will find in miniature, — sometimes, we must add, in caricature, — a literary community, with the usual propor-

tions of real but humble merit, and empty, noisy pretension. The visitation-days or commencements of the academies are not very unlike similar college occasions. Indeed, we well remember a modest literary festival of this sort at Williston Seminary, which was distinguished by a large measure of mature thought, and many a literary orator might be thankful for the wise and pithy sentences which the elder Dr. Beecher addressed to the graduating class. We are happy in the belief that those young men can never forget what the Reverend Doctor said to them, upon the nature and importance of *common sense*. It was cheering to hear him assure them, that no supposed supernatural evidence whatever could be sufficient to satisfy men that one who lacked this quality had received a call to preach.

A company of young persons brought thus together for a common object, and thrown much into each others' society, will soon be animated by a very lively *esprit de corps*, and friendships will be contracted as lasting as they are unselfish. The alumni of our academies are beginning to form themselves into associations, and to collect the catalogues or fragments of catalogues for past years, and they find great satisfaction in keeping alive the memories of the days passed at the old school in united studies and sports. How many must recall the influence for good exerted upon their younger minds by the mature and sober students who are found in the academy! Narrowness and provincialism enough will be noticeable in the intellectual life of such an institution, but children need an horizon, were it only to save them from being bewildered and lost in boundless space. The gods that are worshipped will be, for the most part, deities unknown out of the particular neighbourhood, — a *Jupiter indiges*, with his subordinates, the *genii loci*. Oftener than you wish, you will be told,

"Indigetem Ænean scis ipsa, et scire fateris,
Deberi cælo, fatisque ad sidera tolli." *

But provincialism, on a larger or smaller scale, is to be found everywhere, and it is frequently a good introduction to what is comprehensive and elevated.

It would not be easy to over-estimate the burden of

* *Æneis*, Lib. XII. 794, 795.

duty and responsibility which must continually press upon the principal of a large academy, or to speak in exaggerated language of the good influences which may be continually put forth by the faithful incumbent of such an office. Only men of peculiar gifts, — only men thorough and enthusiastic in their scholarship, firm, yet gentle and winning, in their temper, and of an earnest religious and moral spirit, — have any call to engage in the work. It is a position resembling the clerical office in some of its most important features, and the two functions of teacher and pastor might well be united in the same person, provided always that the preparation and delivery of sermons should not be required. It is impossible that one should be at the same time a frequent and able preacher, and the principal of a large school; the labor of such a life would be insupportable. Dr. Arnold, the famous master of Rugby, in England, did indeed endeavour to combine these offices; but we believe that his sermons, which, as his biographer informs us, were prepared in much haste and at the eleventh hour, are, in comparison with his other productions, very indifferent performances. Yet the principal of an academy should have much of the pastor's knowledge, and all of his spirit, in order that he may turn to the best account the rare opportunities for usefulness which his station affords. Every day furnishes occasions for the informal and truly seasonable word of advice, for the kind look, the cheerful smile, the encouraging and strengthening example. What position could a gifted man desire before that which was so happily filled by such Christian scholars as Dr. Arnold of Rugby, and Dr. Abbot of Exeter, New Hampshire? — would we might say, of Exeter, Massachusetts. How much intellectual and moral power did those men shape for good! How much elevated and disinterested affection did they call forth! Of how little fear and of how much loyalty were they the objects! How quietly and gracefully did they move about, during long lives of usefulness, the guiding lights and animating spirits of happy, busy communities, sure to be closely associated in so many hearts with the sweet memories of youth, the "*lumen juventæ purpureum*," the days of health, and hope, and courage, and vigorous intellectual growth, — sure to form a part of the bright picture to which the busiest and the most world-

worn look back with longings, a picture which they cannot describe in any save eloquent words! Fortunate indeed are the young persons who, when compelled to leave their homes, their Sunday schools, and their pastors, can be placed under such guidance.

We have alluded to the moral influence to be exerted by the principal of an academy. We cannot so leave the subject. We must insist upon a direct and distinctive religious influence as of prime, essential importance to the institutions which we are discussing, and, we must be allowed to add, to all our institutions of learning where the young are absent from their homes. No young man or young woman can be prepared to dispense with a systematic religious and moral culture, before the age at which the collegian ordinarily receives his degree. It is a point that cannot easily be argued, because it is difficult to discover more than one side to the matter; the whole strength of the opposite practice seems to be included in a vivid dread of sectarianism. What reasons can be given for the neglect of the very heart and throne of our life, when so much labor and skill are bestowed upon a merely intellectual discipline? Are superior attainments and experience, with a willingness to be of service, worth every thing to the young learner in other studies, and worth nothing in the study of religion? Do we not find that children whose religious culture is neglected grow up indifferent to spiritual things? Is not this one explanation of the prevailing worldliness? Must we not attribute the empty halls of divinity, which are so often matters of complaint, in part at least, to the neglect of early religious training? Those who are influenced in this particular by a dread of giving a sectarian bias to young minds, would do well to consider how often they who are thus neglected become, from the very want of knowledge, the victims of an eager sectarianism. The parent, the pastor, and the Sunday-school teacher, in the most liberal spirit consistent with a respect for their convictions, should endeavour to urge upon the minds and hearts of the young the views of Christian truth in which they have confidence, and when the child is transferred to the academy or the college, he should be distinctly commended to a spiritual guide. The village pastor could hardly fulfil this trust for him with any con-

siderable success, and it must devolve in the academy upon the principal, and in the university upon the university preacher or chaplain, — an officer who can as little be dispensed with as the president himself, and whose peculiar function it should be, in public and private, to gain the ears and hearts of the students.

We should feel bound, in selecting a head master for an academy, not to prescribe formal tests, or directly to inquire into private religious experience, but to secure a well-instructed and earnest Christian man, who would be able and willing to direct the religious studies of his pupils; and, with our views, we should *not* select one who, in justice to his own convictions, would feel bound to teach the peculiarities of the so-called Orthodox sects, — that is, we should select one who, inasmuch as he could not be classed as Orthodox, or have the confidence of Orthodox persons, would of necessity be numbered amongst the people called Unitarians. Many a young man has lost the best religious impressions, simply because he was removed from the religious influences of home and church to an academy or college where the provision for religious culture is limited to a law requiring attendance upon daily and weekly worship. Could the transition be made at once, under pleasant circumstances, young men would often be glad to pass from the Bible-class of the parish to the Bible-class of the academy or college; but allow a year to intervene, and you will be met by reserve instead of frankness, by indifference instead of warmth, and by conceit instead of humility.

So long as the Church is divided into sects, each sect must manage this subject in its own way, according to the best light which it can gain. Every thing in this matter should be open and above-board. When a school is under specific Baptist or Calvinistic influence, let such be the general understanding, and let each sect be content to train only its own youth, leaving proselytism for manhood and womanhood. It is the first impulse of many liberal Christians, when they hear of a large school under sectarian influences, to complain of illiberality, the easy theme of so much empty declamation. They talk as if they were aggrieved. They are not, unless, in a competition to obtain scholars, their children have been lured to the school under false pretences of liberality, and then

they have probably to blame themselves for a neglect to make thorough inquiry. The true course is, not to complain, but to build up and sustain institutions which shall be characterized by a Christianity at once catholic and earnest. Very many persons sincerely believe that a child ought for a time to be kept close to what is known as Orthodoxy, and they believe so for reasons similar to those which lead us to the conviction that a child should for a time be kept close to Christianity; they think it dangerous to place the young within reach of Unitarianism, just as we think it dangerous to place the young within the reach of infidelity. In other words, both they and ourselves, to a certain extent, put faith before knowledge, and with abundant reason. Whether they are narrow and ourselves in the right, or whether we are lax and they in the right, is another question, to be settled upon its own merits; but, so long as we severally think and feel as we do, we cannot act together.

In the Constitution of Williston Seminary, the founder has honestly met this point; and although we differ from him entirely in religious sentiment, we can find no fault with his course. He is convinced, as every man ought to be, that an education which does not include any religious culture is worse than useless, — that it nourishes conceit, and increases the power of a selfish being to do evil. He has accordingly made the following provision: — “To guard against the perversion of the funds to the maintenance of hurtful errors, it is hereby required that Protestants only shall ever be concerned in the Trust or Instruction of Williston Seminary, and that each Trustee and each permanent Teacher shall, on his induction to office, signify his cordial belief of the great and fundamental doctrines, taught in the Scriptures, of the existence of one true God, the Father, Son, and Holy Ghost, of the fall and depravity of man, of the consequent necessity of an atonement that our sins may be forgiven, and an inward spiritual regeneration that our souls may be fitted for a holy heaven; of repentance towards God and faith in our Lord Jesus Christ, of justification by the free grace of God, and sanctification by the Holy Spirit, through the redemption that is in Christ Jesus, of the everlasting punishment of the finally impenitent, together with those other doctrines and duties of our holy re-

ligion which are held in common by all Orthodox and Evangelical Christians." Every Sunday afternoon, the members of this academy are required to attend a Biblical exercise, conducted, we may fairly conclude, according to the principles which are developed in the above statement, — not very definitely indeed, yet sufficiently so for practical purposes. Now, with the light which Mr. Williston enjoys, — whether it is greater or less than our own, we do not say, — what else can he do, than thus hedge his institution about? He believes that the religious experience which has been developed in his own mind and heart is the only valid type of Christian thought and feeling, and he cannot be content that the religious training of the young should take any other course. Moreover, if he chooses to offer the advantages of his excellent academy to the children of Unitarians, as well as to those of Orthodox parents, the matter being thus fairly understood, they may be very unwise to avail themselves of his offer, but there is surely no occasion for any ill-feeling towards him. If we do not like his school, all that we have to do is to sustain schools of our own, to be earnest in our own way. We have no doubt that in the competition for pupils the sectarian character of an institution is sometimes disguised, and this, and this only, is a fair ground of complaint. Perhaps we have pursued this topic to an unreasonable extent, but we have not said half enough to satisfy our own feeling of its importance. It is as unnecessary as it is sad, that so many young men and women should be separated from all special and direct religious instruction, save what reaches them from the pulpit, — that in so many lives there should be a long and dreary season of spiritual indifference between childhood and maturity.

We have said that, in the present state of education, our academies are all needed, and we have endeavoured to do justice to their work, and to the principles upon which they are, or should be, conducted. They have been and are a blessing to our State, and their founders may well be regarded as benefactors of the whole community. And yet, whilst we would do every thing in our power to increase the usefulness of all existing institutions of this kind, we must still regard them as inferior in principle and in the mode of their operation to the Public High

Schools which have been or may be established in all our large towns. As it seems to us, it should be a great point of educational effort to secure, wherever it would be possible, a school of this kind good enough to do the work of the academy. We must give some of our reasons for this preference.

Education should be carried on as near home as may be. "Home is the best place for children." It is most fortunate when they can return to a home after herding with other children more or less during the day. The bad effect of evil examples is thus continually counteracted, and the hardening process to which the pupils of a large school, especially boys, seem to be subjected, is continually arrested. Our Fourierite brethren are certainly right in saying, that it is a great exposure to be born into such a world as ours at all; and we must add, that, if the child finds evil, so he brings either evil or what becomes evil very soon. As it seems to be necessary, however, that the world should go on, we must try to make the best of it; and perhaps the best thing to be done with children is to send them to school for intellectual discipline and enlargement, and keep them at home and in the Church for moral and religious influence. In a large school, as in the world, the evil somehow comes uppermost, and proves very attractive. It waits for the newcomer in its most softened form; the scholar who entered yesterday has taken his first step in it, and is ready to impart the first lesson in its mysteries to the boy who came to-day. Nothing is better fitted to strengthen our faith in the Sacred Providence, than the recollection of the moral exposures of childhood at school. Who cannot recall many a fiery trial? That we are not all ruined seems to throw doubt upon that "report of ancient writers" that "pitch doth defile." Now it is of course out of the question that the teachers of an academy should keep a parent's eye upon each and all of their pupils. It is physically impossible. They must be left much by themselves, or in each other's society. There must be in every large collection of boys at least a few who will endeavour to mislead their companions, and will succeed to a certain extent. "In a great school, like Eton, no dame or tutor, watch as they may, can be vigilant enough to keep their pupils out of mischief, at all times and pla-

ces. They have no special privilege of ubiquity, and therefore, whilst they were elsewhere engaged, we perverse imps, some six or seven of us, would be sitting in secret conclave over what served us for a card-table, as grave and silent and solicitous as any cabinet council that ever met."* Fortunately, our schools are not like Eton; the age and circumstances of the young people who resort to our academies are favorable to good order and sobriety; yet there must be occasional exceptions, and all must feel the want of home influences. Seven years passed in the studies of the university are surely enough of student life, — enough sometimes to destroy every thing like courtesy and genial household feeling, when it leaves the greater virtues and the essential graces unharmed. On the whole, then, the removal from home which an education at an academy involves is a serious objection to such an education. Let the influence of the principal be never so happy, it ought to be surpassed in adaptation to the particular case by that of the parent and the pastor, to one of whom certainly the child is thoroughly known. We may add in this connection, that there is great advantage in a graduated and systematic instruction of the intellect and the heart, and that this is hardly possible, unless the pupil can be retained under the same guidance considerably beyond the very earliest years, the season of mere childhood. In many towns, the public schools are connected from the highest to the lowest, the pupils passing only after examination from the inferior to the more advanced, and great good has been realized from this arrangement.

Again, it is worth considering, that, if we can secure the necessary amount and quality of instruction by means of Public High Schools, we avoid one of the occasions for the appearance of sectarianism, we do something towards restricting its work and its manifestation to the home and the church, where it may receive its due, whilst we construct our elementary institutions of learning upon the broad platform of the Bible and the moral sentiment, demanding of the teachers to whom they are intrusted rather the exhibition of a religious spirit at all hours than specific instruction in religious

* *Self-Formation.*

knowledge at a given hour. The academy, we have seen, must be sectarian, in some sense. The pupils are absent from parish and home; something more than the pulpit, occupied by one almost a stranger, must stand between them and heathenism, and the principal must be for pastor and parent, and must speak upon religious subjects as he believes. Now no such necessity rests upon the day school, and accordingly sectarian instruction is wisely forbidden by law in all the schools which are supported by general public tax. On the whole, this law is obeyed in its spirit as well as in its letter, though in parts of our Commonwealth where what is called Orthodoxy decidedly prevails, preference is always given in the appointment of teachers to persons of Orthodox opinions, whilst parents who distrust and dislike revival movements are sometimes tempted to withdraw their children from the public schools during the season of the year usually devoted to these very questionable efforts. In the main, however, our public schools are what they should be in this respect, only requiring, like most human institutions, a little patience, from those who are unfortunate or fortunate enough to be in a minority. Happily, we can see a distinction between the Sunday school and the day school, which the National Education Society, the organ of the English Church Establishment, cannot see. In their view of the matter, a day school without catechism, prayer-book, &c., or rather with any thing but catechism, prayer-book, &c., is infidelity, socialism, and Reign of Terror. The children in the schools under the patronage of this society "write passages from Scripture as exercises in penmanship, spell the Scriptures, and, in the opinion of some of the most enlightened supporters of the National Society, they ought to work sums from the Scriptures."* Instead of the encouraging problems about oranges, apples, and marbles which cheered our childhood,—the delightful hypotheses in which John and James were represented as so rich in every thing grateful to the eye and to the taste and as ready to impart as rich,—the duly baptized (and the unbaptized also, if they can be found) children of the Church are exercised thus:—"Of Jacob's four wives, Leah had six sons,

* *Edinburgh Review*, July, 1850. Art. III. *Church and State Education*.

Rachel had two, Bilhah had two, and Zilpah had also two; how many sons had Jacob?" Or, more safely, as not being suggestive of polygamy, thus:—"If Naomi made three loaves out of one measure of barley, how much might she make [have made? — it is certainly a *past* transaction] out of the six measures which Boaz gave to her daughter Ruth." It seems to be the intention of this society, not only that the children of England shall know the Scriptures, but that they shall not know any thing else; and this result is said to be realized in their schools. All such mere secular aphorisms as "Prudence is not meanness," are to give way to such statements of Scripture fact as this, — "Moses was very meek" (*round hand*). Since 1839, the national appropriation for schools in England has been very considerably increased; but the clergy insist that the laity shall have nothing to do with them except to provide means for their support, and, by their opposition to government measures for their management, they greatly impede the efforts of those who are seeking to instruct the neglected two millions. The Lancashire Public School Association propose to the people of England and Wales a system, "the leading qualities of which they recapitulate as follows:—1. Unsectarian and comprehensive; 2. Independent of government; 3. Supported by local rates; 4. Managed by local authorities; 5. Based on the national will";* and this system, though looked upon with increasing favor, is nevertheless still reckoned an ultraism by the majority of the nation. From all this we are delivered. Let us use our liberty.

Yet another reason for preferring the public high school to the academy, as a permanent institution, is to be found in the greatly superior opportunity which the former affords to the children of persons of small means. The charge at the academy seems but a trifle; it is so to most parents, though not to all. But we are to remember that the cost of board, &c., must be met, as well as the tuition-fees, and out of our cities the sum of eighty or one hundred dollars is not a trifle. In many cases, we know that it is obtained by the parent or the pupil with great effort and sacrifice, and the want of it must debar

* *Edinburgh Review*, July, 1850. Art. III. *Church and State Education*.
VOL. L. — 4TH S. VOL. XV. NO. I.

many from the advantages of an academic education. Every one who has watched for any time the operation of our town high schools, can instance a large number of children who have gained during their attendance upon them, without money or price, what they never could have purchased, an excellent academy training. A vast deal of intellectual capacity has thus been rescued from waste, and both the individuals and the community at large have been gainers. In the town where we are writing, high schools of this description are sustained for all of both sexes who have made the requisite progress, at an expense to the town of \$10 *per annum* for each scholar; and parents who can give their children their time can have them well prepared for college, for the higher departments of business, or for the occupation of a teacher, free of all cost to themselves except their proportion of the school tax, and the trifle which must be paid for books. We do not include in this estimate the interest upon the value of school-houses. There are very many towns within the limits of our Commonwealth, now without such schools, where a similar provision might be made with ease, and with great profit to the whole community. The first great object of educational effort is indeed universal elementary instruction, — the improvement of the primary, or, as it is sometimes called, the district school, where the training of so many begins, continues, and ends. But our work has not been done when thus much only has been secured; the public high school must now be opened, where the children of the rich and the poor may meet together, that no mind may be obstructed in its natural development, that no available talent may be buried. Apollo may herd cattle for a time, but he was not sent into the world for this, and only a foolish world will long use him in this way.

There are a few objections to the extension of our high-school system, which we must briefly consider before bringing this paper to a close. And we may name, first, the very obvious one of extravagant expense. To this objection it is not a sufficient reply to say, that the money devoted to the public school will be saved in the cost of private tuition, because, in the case of tuition-fees paid to the private instructor, the burden falls upon

those who reap a direct and immediate benefit from it, whilst in the former case it must be borne by those who own taxable property, whether they have children to be educated or not. The provision for the elementary or district school by a general tax is sufficiently justified by the increased security of property and life in communities where such schools are sustained; they are as necessary as roads and bridges, and if our villages are sometimes very bad with them, they would be positively uninhabitable without them. We suppose, however, that this argument could not be used for any thing beyond an elementary training, and, fortunately, we do not need to make any such use of it. The increased expenditure referred to may be justified, even when it is not devoted to the erection of a barrier against the barbarism which ever waits at the door of civilization, as a wise economy, and as a wise charity,—a wise economy, because the practical talent which these high schools develop and train must in the end enlarge the resources of the whole community,—a wise charity, for what better use can we make of the few dollars annually paid as a school-tax, than to bestow it upon the education of human minds? Ought we not to be willing, as public-spirited citizens and as Christians, to make sacrifices for such an object? This is a gift which increases the independence and the capacity of the receiver; at small cost, it sets him free from hard and depressing circumstances, and makes him more truly a man. It almost converts the poverty of a child into a blessing, for it leaves just enough of difficulty to ward off the access of sloth. But may we not go farther than this, and ask, Is a generous school-tax any thing more than just, is it any thing more than a fair compensation due from capital to labor? If the ingenious and the wealthy are making the very elements and metals intelligent, and putting them into the places once occupied by men, can they do any thing less than educate those who are to guide their machines? Even where a generous education is free to all, the interval between rich and poor will be very wide, but without such a provision this interval must grow wider and wider. Can we afford this? In a highly civilized age, the value of uneducated labor tends constantly to decrease. For want of intellectual and moral culture, the

new systems of industry, which are eulogized as the great improvements of our times, have depressed a great multitude to the very lowest depths of degradation and misery, below sometimes the last point at which life can be sustained. Paupers and thieves are multiplied, just in proportion as the wealth of a partially educated community is enlarged. The resources of Great Britain are known to all; but it is not so well known as it should be, that a state which has provided the means of education for only one half of its children was obliged in 1848 to support every eighth person as a pauper. There must be something very wrong in a system which issues in such a result as this. But we need not treat this subject as if any extravagant outlay were demanded; there are many portions of our State, where the people have for a long time cheerfully imposed upon themselves the tax demanded for the support of the best high schools, and neither the handful of meal nor the cruise of oil has failed. On the contrary, there has been thus far a very sufficient surplus for comforts and for luxuries.

Many parents, again, look upon a public school as a place of extreme moral exposure; they dread the influence of the coarse-mannered and neglected upon the morals and manners of those, the circumstances of whose childhood have been happier. They are willing to aid in securing the instruction of all, but, if they would speak out their minds, they regard the public school as an inferior place. They are not inclined to blend children who ought to be pure and refined with those who are pretty sure to be faulty. This objection would hardly be raised, we think, certainly it would hardly deserve notice, were our schools open for our own native population alone. The sons and daughters of our farmers, mechanics, and day-laborers even, are good enough associates for any children. We should be sorry to have any comparisons instituted between the pupils from different walks in life; we are by no means sure that those who have been outwardly most favored would bear off the palm. In our country, it seems to be a dangerous thing to be the son of a wealthy man. The children of the rich are too often the least worthy in the company of pupils; they should study side by side with the sons and daughters of the poor, if only that they may profit by

good examples. We have often observed with delight pupils from every sphere in life brought together into a neat, well-ordered school-room, studying together, playing together, and forming friendships which are sure to be invaluable safeguards against the jealousies of maturer years. The common school is the true leveller. It is worth infinitely more than all the Socialism that was ever dreamed of.

But whilst we see no reason whatever for separating our native population in their attendance upon schools, we can well appreciate the practical difficulties of this subject, in places where hordes of degraded and illiterate foreigners are to be provided with the means of educating their children, — where whole ragged schools seem to have been sent over from the mother country. We have not always been patient, when native pupils have been almost literally crowded out of our schools, and when strangers of a strange faith have undertaken to dictate for us our course as to the connection of religion with education. We have thought that our foreign population might have been content for a little while to use our *free* schools as they found them, and “not look the gift horse in the mouth” before the giver was out of sight. But when we study this evil more closely, we find that it presses chiefly upon the primary school, — that the difficulty steadily diminishes as the training of the scholar advances, and as we ascend towards the highest grade of schools, the attendance upon which will of course be comparatively select. It is to be observed, further, that the children of the most degraded generally need to be sought out, and would most naturally be brought together, for a time, by themselves, to receive peculiar and especial care. They are the forlorn little creatures upon whom the devoted missionaries to neglected children bestow their truly Christian efforts. We shall have more and more, as the attention of the benevolent shall be directed to the prevention of crime, large charity schools, connected in some way with our city missions, and designed to prepare those who are admitted to their privileges for mingling on something like equal terms with the children of the more favored. On the whole, an enlargement of school room and of school means generally, together with the extraordinary provision to which we

have just alluded, will enable us to surmount an evil that must rapidly diminish whenever the tide of immigration ceases to flow in upon us, — if that, indeed, is ever to be. Through the operation of this very school system, the foreigner becomes a native in the second generation, and infinitely worse than any temporary inconvenience would be separate schools or no schools at all for these new-comers. What will be the issue if the flood continues to sweep over us, we will not attempt to say; but we are persuaded that the weight of the present burden need not prevent the successful development of our free-school system.

But, it is said, finally, that schools which cost the parent nothing are not attended; the cheaply gained privilege is undervalued. And here objectors are right as to the fact, but wrong as to the inference to be drawn from it. Non-attendance and irregular attendance are indeed the most serious obstacles against which the friends of education are obliged to contend, as yet, we are sorry to add, with but little success. To many, the evil seems so serious, that they are tempted to call in the aid of the law for its abatement or removal. They would have free schools for all and compel all to attend them. Their arguments for this course do not satisfy us that it is in accordance with the spirit of our institutions and the temper of our people. We are convinced that a law compelling attendance upon school could not be passed, and that, if passed, it would not be enforced. It may do well enough in Prussia, but it would be out of place in New England. But if we cannot join with those who would secure attendance by law, we are quite as far from agreeing with those who would meet the evil complained of with a tuition-fee. It is the merest theorizing in the world to trace this non-attendance and irregular attendance to the fact that our schools are free. If a charge should be made for instruction, the condition of things in this respect would be made far worse than it is; a few might be induced to send their children more constantly, but a far larger number would be led to keep them away from school altogether.

Those who discuss this subject do not distinguish, as they should, between schools which are sustained from the interest of a permanent fund, established once for all

time, and schools which are sustained by a yearly tax. A neglect of this distinction was to be noticed in the discussions of the American Institute, at the meeting to which we have already referred. A permanent fund, so large as to render all further exertion to obtain pecuniary means unnecessary, is as bad for the schools as for the churches of a Commonwealth. Under the operation of such a system, we may indeed look for any amount of indifference. But where the tax which sustains the institutions of learning is voted and paid anew each year, the citizen feels that he is contributing something, though it may be only a little, and his interest is kept alive. Our schools in Massachusetts are absolutely without pecuniary charge only to those who have no taxable property, and those who sustain them are very far from feeling that they are sustained without any effort. In attempting to account for the neglect of school privileges, we must distinguish between absolute non-attendance and irregular attendance. The children who are never in our schools at all must belong, for the most part, to parents who, from extreme degradation, either know nothing about any schools, or are utterly insensible to the importance of education. It is very plain that what they need is the visit of the missionary, not a demand for a tuition-fee. Does any one suppose that the poor, neglected children, who swarm in our cities and lurk in the dark corners of villages, would be sent to school provided only it cost their parents something to send them? Now these children are returned as a part of the population between the ages of five and fifteen, and of course they are reckoned as absentees from school. Again, with regard to irregular attendance, whilst it may be true that it would be lessened if a tuition-fee reminded the parent of the loss which his child must sustain by absence, it is equally true that this same charge would be so burdensome to others, as practically to exclude them from the advantages of instruction; it might benefit careless, thoughtless parents, at the expense of the deserving and struggling. Or, again, some indifferent parent might be aroused by the demand of a fee to make use of the schools, and some miserly parents might be moved by the same demand to dispense with them. In attempting to remedy the evil in one direction, you

increase it in another direction. And yet again, irregular attendance is often inevitable. The children who are sent to our free schools are very often spared from home, and the place of mechanical, agricultural, or commercial labor, only at a great sacrifice on the part of their parents. There is an enormous tax paid in this way, which is not set down in the school returns. There is no need of increasing the burden by the addition of a pecuniary assessment. Even under our admirable school system, there are parents enough who are made very sensible of the value of an education by the efforts which they are called upon to make in order to secure it for their children. It is very easy for those who are surrounded by household domestics and assistants of all sorts to wonder why parents will not send children to schools which cost them nothing. We could tell such persons of many parents for whom there are no such schools, simply because the attendance of their children upon any schools robs them of aid without which their various tasks are almost insupportable. It is with them as if some of us should send our body-servants and nursery-maids and cooks to be instructed during six hours of the day, performing their duties ourselves meanwhile. Should we need to pay a pecuniary fee for their education in order to feel that it cost us something? Would it be strange if we should keep them at home occasionally for a day or more? If it be true, and it is far from being always the case, that the private school is more regularly attended than the public school, it is a sufficient explanation of the difference to say, that the public school, unlike the private school, is made up largely of children whose services at home are often indispensable. The private school costs the parent from fifty to one hundred dollars *per annum*, the public school he often pays for with almost intolerable toil. This irregularity is indeed a great hindrance to teachers and pupils, but patient effort and judicious arrangements will do much to overcome it. Where the circumstances of the scholars favor it, as for example in the Boston Public Latin School, a remarkable regularity of attendance has been secured,—a regularity which does not need to be increased by the charge of a “sixpence,” the sum named by one of the speakers in the discussions of the Institute, or by any other charge

whatsoever. We are persuaded that, as our schools improve, and become for this reason more attractive, and as parents are more and more aroused to a sense of the importance of education, this evil will be everywhere diminished.

We began with the academy, we end with the high school. In the former we feel, and have been able to express, a hearty interest, and we have used words of high commendation, we trust with reason; and yet for the latter our sympathies are deeper and our hopes larger. We are not sure that our academies might not be abandoned as mere schools, and expanded into popular colleges, if a public high school could be established in every town where there is sufficient pecuniary ability. The children of the less populous and feebler towns might be sent to the high schools of the neighbouring region, just as they are now sent to the academies, a tuition-fee being exacted of them in the one case as in the other. We may add, that this practice already prevails to a certain extent. Meanwhile, we trust that, whilst all classes of schools are built up by a generous competition, the public high school will come prominently into notice and favor. We have already schools of this description which are not surpassed by any academies or private schools throughout the Union, whether in scholarship or in discipline. We hope and believe that this will be more and more the case. The schools for the people should be, in all their departments, the best schools which wisdom and goodness can devise, and wealth purchase. Like the churches, they should be one and the same for all. As the wealthy do not go apart from the less favored with their choice clergyman, so their children ought not to go apart with their choice teacher. A thorough school education should be as free as the hard circumstances of many of our fellow-citizens will permit us to make it.

R. E.

ART. III. — POETRY.

A DARK MORNING.

CAN this be morn? I heard the cock
Cry, long ago, the morning hour;
And through the darkness, now, the clock
Speaks plainly from the neighbouring tower.

And yet the mantling autumn-shower,
So cold and thick, prolongs the night;
Nor star, nor moon, nor sun hath power
To show the faintest gleam of light.

Where'er I turn my straining sight,
I see no living, moving form,
Save black-wing'd clouds in heavy flight,
And trees that tremble in the storm.

From Eastern chambers of the deep,
No day-spring breaks to greet my eyes,
But sea-born mists, wild-gathering, sweep,
Confounding earth and seas and skies.

Their endless legions rise and rise, —
The storm-wind's trumpet-blast obey, —
The scattered crown of Autumn flies
Before that murky, grim array.

Where is the world that, yesterday,
With tranquil beauty tranced my sight,
As, bosomed in the skies, it lay
A paradise of love and light?

Where are the skies that met my gaze,
And seemed to kiss the earth's fair face,
While over it the summer-haze
Hung health and beauty, glow and grace?

Wait a few hours; — the sun, once more,
Who now, behind this cloudy night,
Still burns and shines undimmed, shall pour
On earth's drenched fields fresh floods of light.

Then shalt thou know, though clouds and night
Earth's "little day" may wrap in gloom,
Above, around thee, heavenly light,
Unbroken day, and spring-time bloom.

Though clouds of care and fear and woe
Rise thick and dark from life's wild sea,
O'er joy's pale form the bier-cloth throw,
And life's green leaves and fair flowers flee, —

Yet let the clouds of trouble roll, —
Let them roll on and all pass by, —
And be not thou cast down, my soul,
But lift thy trusting eyes on high !

There, in the palace of the sky,
In light and loveliness and love,
Serene, in cloudless majesty,
Thy King and Father dwells above.

Wait a few hours, — and thou shalt know,
And see "with unclouded eye,"
Though night and grief dwell here below,
Sunshine and gladness reign on high.

Then shall these storms of earth, that seem
To swallow heaven, have passed away,
Like shadows of a troubled dream,
When morning mists are lost in day.

THE LAST OF THE "STRUNG PEARLS."

FROM THE GERMAN OF FREDERICK RUCKERT.

* * * * *

TREE of my life, behold, the searching autumn-wind
Beneath thy show of leaves a hidden fruit would find !
Whatever beareth fruit may welcome Autumn's breath, —
To that which bears but leaves it is the blast of death !
The swallow quits her nest and seeks a warmer shore ;
O soul, earth's joy is gone ! — spread thy white wings and soar !
My heart would find the Spring, where frowns no winter-storm ;
The rose that in its heart bears neither thorn nor worm.
I know a garden well where all the springs are found,
That visit in their flight each zone the wide world round.
I know a garden well where blossom ne'er was lost ;
Where all bears fruit that here was nipped by early frost.
A fragment is my song, — and so is all of earth,
That waits for that beyond to give it perfect birth.
The love that in the sky the wreath of Pleiads hung
On an invisible thread these pearls of mine hath strung.

LONGING AFTER THE CONTEMPLATION OF THE INVISIBLE.

A PSALM.

FROM THE GERMAN OF HEINRICH ZCHOKKE.

My soul seeks Thee!
Thee, Father Spirit, Uncreated One,
Jehovah, Alla, Buddha, Bramah, Thee!
Round whose eternal throne, in the eternal All,
The myriads of suns are burning;
Whose name the rocky globe's millennia, yearning,
Whisper with awe, Thy nature never learning, —
I seek for Thee!

I seek for Thee!
Why hidest Thou from me?
Is it not Thou whose word first bade me be?
Did I call forth myself, when I was not?
I am a ray from Thine own light,
Wondrously shrouded in this earth-stone's ashes.
Thou art my Father and the Universe's;
It is Thy child that calls, through mystery's night, —
Thy child, — why dost Thou veil Thee from my sight?

I sought for Thee!
I soared aloft on prayer's ecstatic pinion;
The mortal body sank to dust;
With tears of love its eyes were gently darkened;
The soul flew, wandering, through the starry tent, —
In quest of Thee from world to world it went,
And cried, till all the worlds the cry repeated, —
“World-Father, show Thyself to me!”
There came no answer from immensity!
The suns flew off and back;
The earths went rolling in their ancient track,
And, in the brazen law of the Eternities,
The Universe of being still moved on.
And then I woke up, shuddering, loving, weeping,
From my faith's dream.
The breath of Nature thundering shook the air;
Yet was Thy voice, my Father, silent there,
Thy footprints I beheld, but Thee I saw nowhere!

Still sought I Thee,
Whom spirit-tongues are praising all the ages!
I hearkened for the word of saints and sages,

And Pontiffs, Bonzes, Imans, Lamas,
All, with one voice, proclaimed Thy majesty.—
No, Holy One ! Thou soul and source of being !
They preached themselves alone, — not Thee !
Not for Thy praise
The daggers of their faith they sharpen ;
Not for Thy praise
Their Golgothas they raise ;
Not in Thy name
Doth the High-priest's proud curse from the High altar flame !
They preached themselves alone, — not Thee !
In frenzy's waste, while from Thy path they stray,
No wilder monsters plague this mortal night than they !

I sought for Thee !
Mysterious One, veiled in Thine own All-presence !
I glided with Investigation's torch
Through Nature's secret chambers.
I saw the boundless, endless stream of life,
Unfathomable, inexhaustible,
Surge through the veins of animals and plants ;
Saw in the water-drop the peopled sea ;
The blade of grass a town of bustling life ;
The earth a giant creature of the heavens.
I saw the crystal melt away in smoke,
And from invisible gas world-seas outstream ;
The electric spark dart through the organic whole
With magical creative power, —
Here in the steel's magnetic virtue,
There in the fish's palsying stroke, —
Flash, like a wing of fire, around the pole,
And from the summer-cloud its blessings, thundering, roll.
And solitary, shuddering,
I stood, at length, on Nature's farthest shore,
Where, on the mass of dull, dead stuff,
All things creating and annihilating,
Life's restless play of billows breaks for evermore.
Then cried I loud, " O God, my God ! where art Thou ? "
This dumb, dead nothing, and this living play,
Swallowing each other now, and now repelling,
In everlasting strife, —
Is this the unexhausted, primal source of life ?
One single lightning-flash of thought,
Sent from my spirit through this chaos,
Is something more divine than this blind storm !
I hover o'er the elemental depths,
Self-conscious, over what is all unconscious ;

VOL. L. — 4TH S. VOL. XV. NO. I. 5

A light, I glance across the darknesses, —
A will, I sweep o'er will-less tendencies!
Who says the primal Source of things works here?
Where, then, is Love? And Wisdom, where?
Where is Compassion? Where is Holiness?
Shall He who planted
The ear, not hear? Shall He not see,
Who gave the magic power of sight?
He, who hath taught all spirits what they know!
Him, the all-animating one I sought, —
I found *Him* not, but *Life* alone.
Him, the all-knowing one, I sought, —
Only His *wisdom's ways* were shown.
Him, the all-loving one, I sought,
And found His *Love* alone!

Still sought I Thee!
My question pierced the heavens,
Where Sirius and where Orion burn;
Where round the pole, in everlasting dance,
Cassiopeia and Boötes turn;
Where, through the moon-fields of phosphoric light,
The jagged-edged ring-mountains stretch their chain; —
It woke no sound!
I saw the snow-white poles of Jupiter,
The crescent of the changeful Venus,
And silently, with golden ring encircled,
Far from the sun,
Saturn, majestic, moved, and Uranus.
I mounted to the sun, — I wandered
Through his enormous plains of luminous cloud.
I felt a trembling through the cloud, — it melted;
A crater yawned beneath my feet, and showed
The gloomy surface of the fire-swathed ball.
I saw what mortal eye had never seen, —
But Thee, my Father, not!
From star to star, till stars appear no longer, —
To where a pale and nebulous light,
Out from immensity's remotest chambers,
Of suns that none e'er saw, just meets the sight, —
My prayer still stretched its yearning wing.
I saw the unfathomable, —
In the unfathomable Thy law, —
The worlds obeying, all, in silent awe, —
The everlasting Father's house I saw, —
The Father saw I not!
And, shuddering, from the immeasurable heights, I sank

Back to my dust again,
And wept aloud :
Shall He who built this wondrous All, —
Who in the house of His immensity
With myriad joys fills every hall, —
Have need of me ?
And yet for me this palace He hath wrought !
Who am I, to deserve his thought ?
And yet He thinks of me !

I sought for Thee !
The generations of this earth swept by,
From the birth-hour of time, before my eye.
I saw them come, pass on, and pass away ;
Princes, whom the groaning
Millions of slaves, with sweat and blood enthroning,
To short-lived glory raised, —
Nations, mad warfare waging,
For gold and pleasure, pomp and might,
Or for a pious dream's deluding light.
Delusion's bliss and pain make our world-story.
The Holiest expired upon the cross.
Crimes led full oft to laurelled victory.
Yet folly's coffin still was wisdom's cradle ;
And as, from cinders and from ashes,
Transmuting e'en their baseness to itself,
The spire of golden flame shoots heavenward,
So, from the ruins of the perishable,
The spirit of the race divine
Up to the imperishable soars.
The foot of man is rooted still
In slime of ancient night ;
His head is radiant with God's morning-light.
In gold and glory, pomp and power,
Mankind in vain have sought the highest good.
The last and highest wisdom of the wise
Is to be undeceived.
I have been undeceived.

In dust I sought for God,
And found but dust ;
And all these thrones, and worlds, and suns
Are dust.
Mind only claims for kin the primal mind.

I shall live on,
When this frail frame is gone.

I shall live on,
When cracks this earthly ball.
When the last sun's last glimmer
Has died long since in endless night,
Still shall the Godhead's brightness light the All,
And I am come a ray from God's own light.
In spirit, not in dust, is manifest
The glory of the Sire of spirits.
I am in Him ; in me, through me, He speaks.
From whom, but from Himself, can I have learned
To know Him ? Who else named Him to me, so
That I the great Invisible should know ?
Who is it that my face hath heavenward turned ?
Who taught humanity to judge its ways
By other measure than the power,
The pleasure of the fleeting hour,
To settle duty's and desire's strife ?
Whence comes this holy, this heroic mood,
That I, for an invisible spirit-good,
Scorn that in which the world my chief joy bids me find ?
Dust downward drags to dust ; mind upward draws to mind.

To Thee ! To Thee !
Thou High and Holy One !
Thou who within me art self-manifested ;
Thou breath'st and burn'st in me !

I seek for Thee no longer, —
Not in the dust for God !
Thy universe, henceforward, is my home,
And Thy eternal ages
My being's stages.
And they that were — are living,
And they that are to be — already are.
There is one God,
Love, Wisdom, Tender Mercy, is His name ;
And *one* Eternity all being is,
And, through all, leads
The heavenly ladder of perfection
Upward to bliss !

Weeping, I shout into the Hallelujah
Of the pure spirit-world my Hallelujah !
I am, for God is !
Praise be His and Love !
I am to be, for God is !
Praise and Love !

I am to be, for He is,
Blessed for ever !
Blessed for ever
The name of Jehovah !
Sing Hallelujah !

JESU DULCIS MEMORIA.

FROM ST. BERNARD'S LATIN HYMN.

JESUS, delicious memory,
True joy of heart thou givest me,
But sweeter than all sweets shall be
Thy presence in eternity.

Among all songs no sweeter one,
More grateful to the ear is none,
Nothing more dear to think upon,
Than *Jesus, God's beloved Son.*

No tongue in earth or heaven can tell,
No speech can ever syllable,
Faith, only, feels what raptures dwell
In hearts that love Immanuel.

Jesus, of true heart's bliss the bright
And living fountain ! mental light !
All joy transcending in its height,
Each wish outrunning in its flight,

Thou hope of souls from sin that flee !
To suppliants all clemency !
If they who seek so blessed be,
What shall be his, who findeth thee !

Who taste of thee but hunger more ;
Who drink are thirstier than before ;
They know no want, the wide world o'er,
Save Jesus, whom their hearts adore.

I on my bed will seek for thee
In close heart's chamber, quietly,
And in the world's society
With love still seek thee longingly !

Jesus ! where'er my lot is cast,
In thoughts of thee my life is passed ;
How happy when I find at last !
How blessed when I hold thee fast !

When thou our bosoms visitest,
And with thy truth illuminest,
This vain, vile world thou banishest,
And charity inflames the breast.

Stay with us, Sun of Righteousness !
Lift with thy light our heaviness !
Dispel the gloomy night's distress,
And fill the world with blessedness !

Ye sons of Heaven, exultant sing !
Lift high your gates, loud welcoming
Him who advances, triumphing !
Cry, Hail, Lord Jesus, glorious King !

"HE MUST INCREASE, BUT I MUST DECREASE."

NEW YEAR'S DAY, 1780.

FROM THE GERMAN OF JOHN CASPAR LAVATER.

LORD Jesus Christ, increase in me,
And all things newly fashion !
My heart be daily nearer thee,
And farther from transgression !

Lord, in my weakness let thy might
Grow every day more glorious !
Thy brightness swallow up my night, —
Live in my death victorious !

Before the sun-glance of thy light
Let each delusion flee !
Lord, bring my nothingness to sight,
Be all in all to me !

Be near me when, with downcast mind,
I seek thee, and am still !
Let thy pure spirit, God-resigned,
Control my wavering will !

Shine out from me full gloriously,
In wisdom, grace, and gladness!
Thy living image let me be,
In sunshine and in sadness!

Make all within me glad and good,
My walk each day more true;
The love that Christ's own heart imbued
My inmost soul glow through!

Let pride, let sloth, behind me flee,
And each vain thought begone,
When to thy kingdom, Lord, and thee
I manfully press on,—

My own poor, idle, empty me
Lie every day more lowly,
And let me grow each day, through thee,
More childlike and more holy!

Filled with thee more and more each hour,
And each, from self made clearer!
O thou, who over prayer hast power,
Be of my prayer the hearer!

Let faith in thee and in thy might
Each thought, each wish, inspire!
Be thou my joy, my heart's delight,
My passionate desire!

C. T. B.

ART. IV.—THE USES AND CAPABILITIES OF SUNDAY.

WHAT are the uses of Sunday? To what purposes do the qualities which belong to that day adapt it? What are its capabilities? What shall be done with it? Impulse, example, or unconsciously formed habit, may lead us into one or another course of conduct about any thing, without a conscious purpose of our own, and we may lose or gain, may be led right or wrong, according to circumstances. But reason and principle move us to deliberate and decide with an instructed choice on all

matters that are worthy of our thought or that involve our interests. To those only who have learned this simple but most serious lesson is the question proposed, — What are the capabilities of Sunday? This great question we would now treat entirely as a popular question, keeping it as clear as is possible from all theological or priestly conventionalisms, and viewing it altogether in a practical light. Its religious bearings, of course, are not to be left unnoticed. On the contrary, so far as argument is involved, the aim will be to close our theme by bringing it into the very sanctuary of devotion and piety. The religious bearings of the Sunday question, paramount as we deem them to all other bearings of it, need not that their supremacy should be assumed, or sophistically or tyrannically advocated. We are to be led to the admission of them through the wisest and most candid search after all the uses of Sunday. But while we aim to secure for Sunday, as the result of our inquiries, a religious consecration, we will at once give over all the controversial, legislative, and quarrelsome associations with this theme. Nor is an argument designed mainly for or against its literal sanctions from the Bible. We candidly own to as intense a dislike of priestcraft, or literalism, or dogmatism, as has ever yet been expressed, and we are satisfied that all great truths are independent of quibbles and casuistry.

A few preliminary words, however, are needed to meet the aspect of the Sunday question as it presents itself in our community. The history of the day may be briefly stated. The oldest records of our race — revered throughout Christendom — are introduced with a sketch of the creation of the heavens and the earth, the one chief purpose of which seems to be to declare that, whenever or however the stupendous work was wrought, God was its author, — the one Supreme Being was the intelligent cause. In a record which gives not quite forty sentences to that whole wondrous history, two sentences are devoted to the appointment by God of what is called a Sabbath, or day of rest, alike for himself and his creatures, — for heaven and for earth. It would be very difficult to put upon those ancient lines of poetic inspiration, with all their marvellous depths of meaning, — their brilliancy, and grandeur, and shadowi-

ness of imagery, — the restraints of exact interpretation. Even those who assert the verbal inspiration of the record never interpret it without taking liberties with it. Where a *day* may signify a million of ages, it is hard to say what any other word may signify. But still the spirit, the moral, of the legend leaves upon the mind the impression that the seventh day was consecrated to rest, when human life began on the earth, and that that rest was of a kind which might be ascribed to God as well as to man, — therefore a religious rest, a contemplative, meditative repose, the sanctity of quiet, the introspection of still thought, the employment of the spirit with itself.

The passage of many centuries of time, as connected with human fortunes, is noted in those same records, without a single mention of such a Sabbath on earth. But — and this is a fact alike mysterious and instructive — we find that days are divided by seven, and that seven is a week of years. Why was it so? Who can explain this strange fact, which glimmers out of the deep mists alike of Hebrew, of Egyptian, of Indian and Assyrian history? “At the end of days,” that is, most probably of a week, Cain and Abel made their offerings. Noah, borne up in the ark amid the deluge of waters, recognized these periods of seven days. Joseph mourned for his father seven days. No ordinance or process of nature marks that period. It is not a quarter of the moon’s monthly filling of her orb, it does not correspond to a fourth part of either the *Synodic* or the *Sidereal* month, nor with the course of either of the planets. Yet that number seven marked itself as the first element in these ancient calendars.

In the Jewish Law, amid commandments and statutes covering the whole range of life, the Sabbath again appears with all the emphasis of a Divine enactment, and holy rest, as its use and sanctity, refers it back again to that inexplicable legend of God resting in his work. Of the Jewish Sabbath the history is familiar to us all. We recognize in its rigidity of injunction, and in the penalties for its contempt, the only methods which would temporarily influence a rude people in their way from barbarism to civilization. We find two marked features growing up in its Bible history. First, that voluntary

assemblies met on that day for religious purposes, and second, that superstition and casuistry gathered their deceits about it, and attached sin, not to the wickedness of a deed done upon it, but to the *doing* of the deed, even were it a humane and merciful deed. We find Jesus Christ commending and using the day for its good purposes, and censuring in the plainest terms the poor and grovelling superstitions connected with it.

The same revered records indicate to us how and why a change was made eighteen hundred years ago, by which, while one day in seven was still regarded, that day was the first rather than the last of the week. The sanction for the change to us is found in the example of the disciples of Jesus Christ. Their reasons for the change were two, — the appointment of their Master to renew his communion with them on the first day of the week, and his own resurrection from the dead on that day. On that first day, then, they assembled, quietly, and as if instinctively substituting it for their ancient Sabbath. On that day they met for mutual comfort, exhortation, and prayer; on that day the spirit of their religion kindled in their hearts and flamed upon their tongues; on that day they united in breaking bread; on that day they distributed their charities. These Jews, who had been trained under the old Sabbath, and who had scruples about it, when emancipated from the law which enjoined it, and rejoicing over their liberty, without formal action, and as with one spontaneous consent, substituted for it another day, which they observed with more fervor and joy, not with less. As they drew into their fellowship converts from the Gentile world, these too observed this day, and burdened ages, amid all their changes, their growths and their ruins, their births and their graves, have borne the day down to us upon the unresting waves of time. While the spirit of the antediluvian, the Divine example, and of the elder revelation, is preserved by the consecration of one day in seven, the greatest doctrine of the new revelation is recognized in the substitution of the first day for the seventh. There is still no ordinance in nature to mark it, no surviving monument in brick or stone to perpetuate its history. Whatever command or feeling began it, its warrant to us may be found in its use.

So much, then, for the history of Sunday. A word now for the strife which has raised an issue concerning it. There are upon our statute-book some enactments designed for the sole purpose of securing the day against such uses as would interfere with its consecration by those who wish to consecrate it. The statutes do not enjoin what shall be done upon it; they declare what shall not be done upon it. They do not require its religious observance, but only forbid its desecration. They do not compel our citizens to read, or meditate, or worship on Sunday, but they declare that there shall be no business, trafficking, or public revelry on that day.

Whether it is well or wise for legal enactments to concern themselves with such matters at all, — whether, if they go so far, they should not go farther, — whether it is expedient to have such laws upon the statute-book while they are actually obsolete or unheeded, or are occasionally enforced by irritating and unequal measures, — these are all questions aside from our present purpose, and we leave them.

But these existing statutes, with certain superstitious views and ill uses connected with the day, and some combined efforts to enforce its more rigid observance, have induced a party of reformers to bring the whole question under free discussion, and to demand “the emancipation of Sunday.” Whatever seems to be acrimonious, or severe, or offensive to some, in the measures of that party, is readily explained, as having some reason in it. They allege that Christian ministers have long exercised a too potent influence, a too unqualified and one-sided influence, upon that day; that they obtain from it an excessive professional preponderance; that they turn its great opportunities to some injurious or unprofitable uses; and that, instead of tasking its high services for the great interests of general education, of human progress, liberty, and philanthropy, they avail themselves of it to perpetuate poor sectarian strifes, worthless themes of dry debate, and lifeless formulas, so that the day is wearisome, unprofitable, and oppressive.

Into this point of controversy we do not enter at any length. Beside a natural unwillingness to attempt a professional vindication against such broad censures, the general and indiscriminate character of those charges

would demand extended discussion, if any. There is truth in them. They are not fictitious; nor, when rightly considered, are they unkind, unfriendly, or, still less, irreverent and irreligious. They come often from devout and earnest persons, — from persons who have a most lofty and reverent ideal of the uses of Sunday, of the province of practical religion, and of the province of duty for a Christian, — from persons who, with single and true hearts, would help the triumph of justice and mercy on the earth, and to whom every observance and manifestation and spoken word of religion that does not advance that triumph is but stubble or mockery. Such persons have been chilled, pained, and made righteously indignant by the little good that comes from Sunday, by the waste of good which it witnesses, by the sanctimoniousness and the dreariness of its shows and the emptiness of its results, by the lifelessness of its ministrations, and the heartlessness of its metaphysics and its dogmatics. They have from youth upward found that Sunday did not improve, or enlighten, or help them. They have asked for bread and received a stone. So that there is enough of truth in these charges against some of the associations and uses of Sunday, to require much discussion for their candid treatment. Yet, after all, so many other agencies and influences besides those of real hypocrisy, insincerity, formalism, and heartlessness come in to bear the burden of these censures, that it would be difficult to do full justice in the case. No one class of persons deserves the whole blame here. No one set of influences does the whole mischief. Indiscriminate charges on all such subjects involve, not only injustice to what they attack, but always also a measure of the folly and error which are the objects against which their attacks are aimed. And so those who are known as the most earnest pleaders against the short-comings of ministers, and the poor results of Sunday, might be found chargeable with a full portion of the blame in the case. Set us an example of the right, embody your own ideal of what is good, show us a model of what you would substitute, put old materials into a new and better shape, — these are the friendly greetings which, instead of clamor and hard names, we would address to all reformers, and especially to Sunday reformers. All who do not show

us how to make the best use of any thing must bear some of the blame of its failure or misuse. The reasons which render Sunday and the ends to which it is applied unsatisfactory or objectionable to many persons, are very various; they arise from many causes; the reproach of them belongs to a multitude of people. Superstition, formalism, indifference, must take their full share of blame, and so must the spirit of fault-finding which is rife in the world now. Meanwhile, the friendly method is to seek for the positively good uses of Sunday.

It is important to know whether Sunday has what is called a sanction, or authoritative basis, and what that is, if it exists at all. And here a very serious issue is raised. Is there a specific Divine law requiring the consecration of Sunday, and making it sin to do some things or to leave others undone upon it? Is this the clear and tenable and efficient sanction of Sunday, — or does all the authority which it bears with it centre upon its good uses, its capabilities of good which recommend it to all, and so make it obligatory upon the right-minded? This issue divides wise and good persons, as well as two large parties of average character among men.

Some of the most earnest advocates of Sunday search the Bible for texts in which they can find positive commands, and specific, imperative laws, fortified by promises and threats. They think that such materials furnish the best supports and warrants for Sunday. And these Bible advocates are apt to over-urge and force and misapply a few texts, and not to be always fair or scrupulous. Then we have arguments fortified with accounts of terrible disasters to those who go out in pleasure-boats, or travel unnecessarily, or trade or amuse themselves, on Sunday. These grim and sepulchral stories abound in our "Sabbath Documents." If there is a grain of truth in such narratives, the facts in them and the disasters are to be referred to this, — that a mere spirit of revelry or worldliness is always attended with risks and follies, and that there are not so many persons or means ready to rescue pleasure-seekers from danger on Sunday as there are on other days. But such ghostly stories are most often ridiculed by the very persons to whom they are addressed. They are frequently fictitious, or exaggerated; they sometimes exhibit more of

superstition and simplicity than of intelligent piety, and it is equally unwise and unnecessary to look to them as the chief sanction of Sunday.

For, on the other hand, another large class of persons, seeing the wrong, or the fallacy, or the superstition, involved in this way of sustaining a Sabbath by forced texts and startling stories, question such arguments, and overthrow them by better arguments. The result too often is, the conclusion by many minds, that, if these frail supports are the best sanction for a Sunday, then it has in fact no sanction at all; and so a noble and precious and indispensable institution is left as if unsustained, with few wise friends to plead for it.

It is enough to say of all attempts to enforce the observance of Sunday by positive Divine commands from texts in the Bible, that the less they are relied upon the better. In one view, they will not prove enough; in another view, they will prove too much. The Sabbath enjoined by the Law of Moses is to be distinguished from that Pharisaical kind of Sabbath which Jesus Christ found among the Jews of his time. The Law of Moses required only a day of simple rest from work, — not a word being said about worship or preaching, or abstinence from amusement or food, or from walking more than a mile, or from doing cures for the sick. Pharisaical corruptions made additions to the legal day. So that even if the Sabbath of Moses were proved to be binding upon us, it would not be such a day as the advocates of our Sunday on that sanction wish our Sunday to be. And this method of argument proves too much for us, as it would equally enforce circumcision, and forbid usury, and require the stoning to death of a Sabbath-breaker. In the summary of the commandments of God, which Jesus repeatedly gave, he omitted that of the Sabbath, and that against portraits, pictures, statues, and images.

The most that can be made of the Bible argument is, that it will *recommend* to us the religious distinction of one day in seven, — recommend it on its own merits, its value, its blessings and good uses. And this is in fact the very best argument that we could possibly have for Sunday. We learn from it this great truth, that, in a large view, the fitness of an institution, the great, evi-

dent, substantial benefit of it, is always its best warrant. When argument shifts its ground from superstition to right reason, from ingenious patchworking with texts to an honest-faced, strong-hearted assertion of the truths of practical experience, it makes a change vastly for the better. We look, therefore, to the best uses of Sunday for its best sanction.

Our present purpose, then, is to inquire into the good uses of Sunday, — its capabilities of service or benefit to men, — the necessities to which it may answer, — the advantages which it has to confer. And in the spirit of a worldly, as well as of a religious wisdom, we would make these, its good uses, with the way of securing them, the warrant of authority and the standard of observance for the day. For we may believe that, where worldly wisdom and religious wisdom meet and coincide, we shall find the highest rule of right for any practical appeal to the reasonable, the intelligent, or the teachable.

What good and high ends, what useful and pleasant and improving purposes, may Sunday be made to serve? How much may be gained from it? Of what is it capable?

Some might be tempted to dismiss the question at once, with the brief, general, and indefinite answer, that the uses of which Sunday admits are very various, suited to different persons; that different persons may and will put it to various uses, and must therefore be left perfectly free to do with it as they please, — to form their own private opinions of its sanction and purpose, — to devote it to whatever most interests, or amuses, or improves them; and that, like any other holiday, one of its chief recommendations to them consists in the large liberty which it leaves to all to consult their own inclinations as to the way in which they will spend a day of release from ordinary care. And some do say that they should prefer that there were no Sunday, if they are to be dictated to about it.

So it is frankly urged by persons who thus reply to our question, that it is wrong, if not impossible, to set any standard for Sunday which would encroach on lawful liberty, or conscience, or taste, or temperament; that what would be instructive or pleasant or innocent to

some would be neither to others, and that the less that is done in urging or exhorting upon this subject, the better. The pent-up laborer in the city wishes for the country air. The anxious merchant from the counting-house, the clerk from the bank, the teacher, the lawyer, would enjoy domestic repose and a genial dinner-table; the apprentice or clerk may love to read for amusement or instruction; the farmer may need absolute indolence; social people will crave for visiting; invalids will take the opportunity for a ride, and well people for a walk and excursion; religious people may seek their churches for worship or edification. So say some, in answer, or rather to forestall a more deliberate answer, to the question as to the capabilities of Sunday.

Now, of course, in all matters not included under the sanction of directly inspired revelation, the absolute command of God, nor coming within the unquestioned range of definite legal enactments, men must be left free to follow conscience and inclination. Over this freedom priestcraft has no legitimate power, ghostly exhortations will have but a limited influence, and only the counsels of plain good-sense, and appeals in behalf of a common public benefit, can have any sway. We must respect conscience whenever we would address it. We must allow all lawful liberty whenever we would ask from it a concession, or indicate for it a mode of exercise conformed to the law of love.

Still it is to be considered that these various uses of the day, as suits various tastes, may be conflicting uses, possibly inconsistent uses, interfering with each other, making cross purposes, involving the injury of some in the pleasure of others, and subjecting some to extra labor, that others may find relaxation or improvement on Sunday. Even on any one of our common holidays, whose lawful use for revelry and enjoyment is unquestioned, what is gained to some is lost to others; what is pleasure to some is annoyance or peril to others. The labors of many hard-working persons are doubled on such days, not always with a duplication of their wages. The poor, nervous invalids, and there are many in the streets and lanes of cities where holidays are rife, are agonized by the sound of bells and cannon, of martial music and merry-making crowds, far into midnight. Boys explode

their fire-crackers, to them the very acme of enjoyment, but to the peril of those who ride with horses; and, in general, amusement is found to be almost as hard a task to many as is labor. There might be a strong case made out from the expenses and anxieties and dangers and toils which even a yearly holiday of relaxation and merriment involves for a portion of the community,—a case strong enough, at least, to remind us that there are conflicting tastes and interests at stake when each person acts his pleasure on such a day.

And if these conflicting uses are the accompaniments of a common holiday of annual occurrence, they would, of course, be more numerous, more troublesome, more annoying, in the case of a weekly Sunday, if the only principle recognized were for each one to consult his own taste or pleasure. Every one of those uses of Sunday which have just been referred to as suggested by the general answer, that each person may consult his own inclination, involves annoyance or care or loss for some, in what is relaxation or delight to others. If the city pours out multitudes into the country on Sunday, the quiet of Sunday for those who live in the country is broken. Drivers and ostlers, and engineers and brakemen, must work when they might be glad to rest. Household servants must increase instead of diminishing their toil to provide feasts for the Sunday table. The ways in which some people would amuse themselves with their children on Sunday might be most delightful to parents, and at the same time most injurious to children. If some persons like to visit on Sunday, the other party may not like to be visited. If the pleasure of some consists in motion, the pleasure of those about whom they move may consist in rest. If any considerable number love Sunday for its peace and worship, a very small number may deprive it of that character. Indeed, a person's own single use of the day may put him in conflict with himself alone, as it is no difficult problem to solve how much is gained by the plethora of repletion, and the stupor of sleep, and the dissipation of thought, on Sunday, and how much is lost by them,—gained to the animal sense, and lost to health, comfort, and improvement.

So that, after all, this general answer, that every one

may consult his own taste and inclination as to the manner of spending Sunday, though it may state what is literally true, and what full liberty of conscience or conduct may demand unchallenged, is at best but a kind of selfish, savage liberty, a wild man's plea, and not a dictate of that self-controlling, amiable, and benevolent spirit which makes the common good an element in all individual indulgences and interests.

It is evident, therefore, that, as social, friendly persons, we must qualify this general answer which some persons would give as to the uses of Sunday, and instead of saying without condition, that each one may consult his own taste or inclination, we must endeavour to reconcile uses of Sunday which might conflict, and must harmonize, as far as is possible, some inconsistent or discordant means and ends. So that in seeking to know the good uses of Sunday, we must take broad views, a wide horizon, high estimates, deep measurements. Nor would it be strange if some were to find that they had mistaken as to their own best good, and in looking for pleasure found pain, and lost a possible benefit while hazarding only a waste.

And again. While a friendly spirit and a regard for the common good lead us to set some different standard for the day than that of individual taste or pleasure, we have to consider that only some higher standard than this can retain Sunday as a marked and peculiar day in any shape or form. That Sunday may be even a holiday, it must be something more. That individual tastes and pleasures may find in it their own just and reasonable indulgence, there must be a common sentiment, a harmony of conception or use, an accordance to some extent of opinion, — a measure of sympathy in feeling, to prevent the complete secularization of the day. All of us must agree upon some character to be attached to the day, sufficiently distinctive to mark it in the weekly calendar, to find it recognized year after year, and to perpetuate it. We cannot sustain even an annual holiday without some cause, reason, end, or object, to engage all classes and ages, and to engage them in a common sympathy.

If a number of our countrymen residing in Russia, for instance, were to ask all the inhabitants of that empire

to unite with them in observing our Fourth of July festival, the Russians would reply, "Why should we, seeing that we have no common share with you in what for you has signalized that day?" It would be as unreasonable to ask a community of Jews to observe the Christian Easter, or to call upon the Chinese to keep Christmas before we have converted them. Indeed, that word "Christmas" suggests to us even a more apposite illustration of the need of a very general and a very accordant sympathy to distinguish simply a yearly holiday. For large masses of Christians—for various reasons, founded in history and experience, in religious opinions and convictions, and in private judgment—will not observe Christmas, and the attempt to urge its observance meets with opposition. The reason is, that there is a lack of sympathy with an ecclesiastical festival not recognized in Scripture nor in early Christian ages, but belonging to a system which multiplied such festivals and fasts beyond all reason. The very ground of opposition taken by some Christians against the observance of Christmas is, that all such days detract from Sunday, which suffices for every public religious use, and will be all the more effective for such a use, the more it is distinguished by a sole observance.

Now, if some general and close sympathy of feeling is needed as the ground or reason for the observance of even a yearly holiday, how much more is it needed to perpetuate a weekly holiday? We may depend upon it, that if no consenting harmony of many minds and hearts affixes a prevailing estimate to Sunday, and indicates in general its appropriate uses, its observance in any shape, and then its recognition at all, will soon fade out from society. We must all agree upon its uses, so far at least as to leave it available for any uses. We must respect it enough to retain it. It must have a character in order that it may have an existence.

Once more. We are to look for some specific uses from Sunday,—for uses to which the day is peculiarly and especially adapted,—for uses which are not served by other days,—for uses, too, which help a part of our nature not otherwise cared for or administered to. So that the necessities of men are an index to the uses of Sunday. And what are men's necessities,—those that need more

care or attention? It can hardly be necessary that all the business of life except that which is done in kitchens should be suspended once in a week for the sake of feasting, seeing that most of us eat daily as much as is good for us, and that there is an age at which we learn that a feast is our poorest meal, and is not always a healthful or a comfortable pleasure. It can hardly be necessary that a weekly day should be distinguished for social visiting, for much of the zest of visiting depends upon our moods and tenses of feeling and occasion. Much, very much is to be said, and something will soon be said of the need of a day for resting, for quiet, for peace, in so far and to the utmost length that Sunday will, in this respect, meet a necessity of men, — a necessity not otherwise provided for to any or to all. For our point now is, that the necessities of men furnish an index to the capabilities of Sunday. The necessities of men, taking them in a broad, just view, with fair allowance for the whole of human nature, — its strength and its weakness, its exhaustion and its renewal, its private experiences, its social and domestic ties, its full range of exercise, its exposures and its trials, its earthly aims and duties, its unknown limits and issues, the unsounded mystery of its origin, the shadowy visions of its destiny, — the necessities of men, of their bodies, of their minds, of their spirits, — the common wants of all that live in civilized life, the wants, that is, which are least likely to be met without such a day as Sunday, — it is to these that we are to look to decide the uses of Sunday. And if intrusted solely to that decision, Sunday will not lose any thing. A command once engraved on a table of stone will be transferred to a fleshly table in every heart. A day which has followed the round of human fortunes in the murky ways of superstition, in the briery paths of iniquity, and the blind gropings of folly and error, will come at last to stand, like the orb which gives it its title, for the light and blessing of all our mortal days.

The necessities of men, — they are numerous and very various, some of them more real and pressing than others, and some that are thought the most real are only the most fictitious. Civilization and progress, as they minister so bountifully to some of the elements of human nature, and task so severely some of its energies, do also

expose it to some risks and trials which make us even painfully aware of its most real necessities. These demand all the more the help of wise and good appliances. We feel the necessities of heart, body, and spirit; they ask of themselves for relief, reinforcement, guidance to a supply.

The question has often been debated, whether there are traces of any thing like a day of weekly rest or worship among savages, barbarian hordes, in mountain fastnesses, on desert borders, or in ocean islands. Conclusions vary. But if there were and are no such days among such men and women, there are reasons for their absence. Savage and civilized life, with all their other differences, present these. Civilized life is for the most part regular, with distinctly divided pursuits, exhaustive labors, intenser thought, collisions of interest, social inequalities, and is more vitally dependent upon great institutions of law and love and order. These peculiarities of civilized life indicate our necessities above those of savages, — necessities which Sunday will minister to better than any thing else.

Here, then, is the great day which marks the regions and the compass of civilization. We ask ourselves if a great deal ought not to be expected to come from such a day, if it does not at least admit of a great deal in the way of meeting our necessities. Let us conceive it apart from all its present uses, as if the fresh question were before us, the day being given, How shall it be employed? What shall be done with it? Six days pass round, with all their regular cares and duties, and their many fragments of time for various ease and relaxation and waste. A seventh day comes, not to be so spent, not necessarily, not by custom, as are the other six, — but how otherwise?

The very name of the day, *Sunday*, whether Pagan, Jew, or Christian gave it its title, — the very name, *Sun-day*, brings with it the idea of eminence, the thought of glory and grandeur, and blessing and the skies. The greatest of all heaven's orbs, the brightest of all its shining stars, the source of that power which binds this earth to its annual and its daily pathways, of the light that floods it with radiance, of the heat that spreads over it fertility and beauty, even the *Sun*, — that is the epithet

of Christendom's chiefest day. If Woden and Thor and Saturn, old and unclean divinities, are commemorated by us every week on their ancient days, we use the words in utter unconsciousness, and no harm comes of it. Our Sabbath is named after the Sun, — the Sun that is in heaven, — the pure, unquenched, unexhausted Sun, — the Sun that shines on this earth, whose blaze we cannot gaze upon, — that glorious and beneficent orb, from whose material splendors the old Hebrew prophet borrowed emblems for that other heavenly light, the Sun of Righteousness, who bears light and healing in his beams, shining from east to west, even Christ the Lord, whose is also its other title of the Lord's day.

And there is something that commends this day, and suggests its good use, in the period at which it occurs, once in seven days. It seems to be in a right proportion with the other six days. There is a sort of affinity between this period of alternation from Sunday to the other days, and from the other days to Sunday, — an affinity which makes it accord with nerves and muscles, with thoughts and feelings, with cravings and appetites. Of course very much of this feeling and fancied affinity, if not the whole of it, is the result of habit, because we are used to the recurrence of Sunday once in seven days. The attempts which some over-zealous and imaginative persons have made to prove that there is any thing in our constitution, or the essential arrangement of things, by which one day in seven is exactly the period for the alternate rise and fall of the tide of our strength and devotion, — these attempts may be ingenious, and they have drawn out considerable interesting information, but they cannot be intrusted with any important issue in the matter. But still, seeing that we all need periodical change or relief, and that custom has habituated us to a seventh day, we can easily persuade ourselves that there is something in the radical fitness of things to bring all our feelings and necessities within just that rule of proportion. Six days are enough for one uninterrupted steady track of occupation or effort, for one unrelaxed strain upon man. Six days well employed seem to suffice for livelihood and heavy care, and to deserve a day to follow them for relief, and the seventh day, Sunday, seems to come to multitudes just at the felicitous

moment. Some secret sympathy, or longing, or exhaustion within us intimates, as does the common household clock, that wise companion of our days, that its periodical power is about spent, and that the directing, renewing energy must be applied again. True, we make the clock to need this weekly renewal, and we may lengthen the period of its power. But our choice of that period may be taken as our testimony as to how long the secret springs within us will move the complicated mechanism aright and strongly, without a touch from the Maker's hand. As a matter of feeling, we do not like a clock that goes more than a week without winding. Even an intelligent person all alone on a desert island, if he consulted the healthful training of his whole nature, would endeavour to have some method and alternation in his course of life. If by former habit one day in seven had been marked as a red-letter day for him, even he, all alone, would be likely to retain something of its distinctive character, and would be interested to know how he should spend it.

All the reasons which would influence an individual in this lonely state as to the use of Sunday have their full force for persons who live in society, while other reasons are added for a judicious and improving use of a day in each week rescued from ordinary occupations, and left free to be spent in the wisest way. That a vast deal ought to be expected from Sunday requires no proof to intelligent persons. When we consider the various necessities of human beings to which it may and ought to minister, we cannot but lament its waste and its unprofitable use. Even if the advantages of Sunday are merely lost to any considerable number of persons, one feels as if he were looking upon the conflagration of a noble forest on a winter's day. How many shivering mortals, how many cheerless hearths, might be blessed by what is wasted in that blazing desolation under a wintry sky!

By a train of remarks, which no one can rightly charge on the one hand with irreverence, nor on the other with dictation, or priestcraft, or superstition, we are led to seek for such uses from Sunday as are unselfish first, then sympathetic and harmonious and general, and, finally, such as will minister to the necessities of men in due order,

according as those necessities are most pressingly felt, by single individuals, or by the mass of men. Within these conditions we are to find the capabilities of Sunday. We might view man as an individual, then as a social, then as a religious being, and when we understood his necessities under each condition, we might adapt to them some of the uses of Sunday. But the method will be essentially the same, if, in the simplest manner possible, we consider the capabilities of Sunday to serve us in three specific ways, — for rest or relief, — for general culture, improvement, and happiness, — for religious training in the sentiments and practice of piety and humanity.

Sunday is a day for rest. Rest is a great necessity of men; and Sunday admits of rest. That is the most ancient word connected with the seventh day. It is, indeed, the meaning of the word Sabbath. But what is rest in the sense in which it is used in this connection? It means repose for the physical system, relief from drudgery and labor, relaxation from care, quietude from anxiety, stillness, seclusion, occupation with thought or feeling. These are the general meanings of Sunday rest. Of course, such rest can never be complete anywhere. Some labors of life must still go on, — not only works of necessity and mercy, but some works of convenience and comfort. Sunday is a day of privilege for the sick, the poor, the overtasked, — even for the prisoner. Any edicts or opinions which would restrict the liberty of the day for any such rest, or any such work, or any such privilege, are wrong, superstitious, without warrant from the Bible, and perfectly absurd as professions of homage to God. And the various kinds of rest or relief for which Sunday offers opportunities are to be estimated and indulged in according to the most pressing necessities of different persons, — that is the rule for Sunday rest. There are some whose most pressing necessity is for rest by sleep; and they have a right to use Sunday for sleep, — the whole of it to do nothing but sleep. If any one blames such persons for such a use of one day in seven, let him pause a minute and think. There may be, there is, blame somewhere in this case; but let us be sure that we lay it where it belongs. The wrong is not in a tired man's sleeping, — that is but a conformity to a beautiful

natural law. Nor is the sin in the choice of Sunday for sleep, if that is the only opportunity for it. The blame is chargeable upon the use of the other six days, and upon those unnatural arrangements of society which make life for the whole week, night and day, so exhausting to some persons. Nobody ought to be so hardly tasked through the week as to need, or even to be able, to doze out the whole of one day in seven. In those investigations which were pursued by a committee of the English Parliament concerning the value and use of a Sabbath, much stress is laid upon the importance of the rest of that day to the laboring classes, whose weary limbs and muscles and minds are all but powerless every Saturday night. The result may prove the value of Sunday as a day of complete rest for them, but it proves also that the social system which so exhausts them, that one day in seven is wholly needed for animal repose, is an outrage upon the human constitution. God has designed the night of each and every day for such rest, and only the diseases of civilization interfere with that blessed ordinance. When men and women so exhausted use Sunday for sleep, they turn it to supply their chief necessity. And they are justified. Meanwhile their weary and imbruted forms testify very sternly against a great social wrong. Their sleep outside of the churches proves the general weakness of religious interest in society at large, as much as the sleepers inside of the churches prove their own feeble interest in what nominally calls them together.

But words can hardly be needed to show that Sunday rest does not mean merely sleep, lounging, listlessness, or animal indolence. The need of repose shows itself in other shapes than that of slumber. We need repose from care, from anxiety, from the constant distraction of our thoughts, from the rushing turmoil of business and pleasure in our extremely artificial life. And the sort of rest which some persons need will actually be found in exertion, in occupation, in something very different from what engages their week-day lives. Those who are working for themselves all the week might really find rest in working for others on Sunday,—in laboring in some way for the young or the old, the sick or the poor. This would certainly be repose from selfishness, and it

would promote much efficient humanity on Sunday. There is need enough by all of rest of one or another kind to make the quiet of Sunday a great condition of civilization.

Sunday is suited for various uses of general culture, improvement, and happiness. Its ways and means for these ends change, advance, and multiply with the progress of society. The history of Sunday in Christendom, if written out for the sake of illustrating these uses of it, would be eminently instructive and delightful. The first classical or heathen record which takes note of the observance of our Sunday brings before us a company of men, women, and children, in a secluded place, listening to the reading of the evangelic narrative, and singing hymns, and praying to God. Were not the homes to which they returned happier for those exercises? In the semi-barbarous states of society through which the Christian leaven was working its slow change, we may trace the softening, ameliorating influences of Sunday. Allow that superstition mingled with it, that there was more chaff than wheat, still this was better than to have had it all superstition and all chaff. Through the Middle Ages there were occasions which the Church could influence, though it could not control them, and a period or periods were appointed during which all strife and fighting were made to cease. Those quiet intervals in an agitated and warring society bore the noble title of "The Truce of God." Many had cause to bless them. They have grown to a longer and more general truce. In the mountain regions of Christendom, in some of its fairest valleys, in some of its happiest hamlets, as well as in some of its most crowded cities, Sunday has been a chief element in civilization and all humane works. Little children have been gathered to learn, on Sunday, all that they were ever to know. Neighbours have met for friendly greetings and inquiries. A degree of calm has been diffused over breasts burdened with heated animosities. Around the grassy mounds in village churchyards, where their "rude forefathers slept," or by the lofty monuments of the honored dead, men and women learned much wisdom and love and faith, while as yet there were no books or papers for them to read. The hard rustics who tilled the earth, the shepherds scattered

among the hills, the miner from his dark recesses, the fisherman, the sailor, from their rough ways, the nurse from the sick-chamber, — all lonely and peculiar persons, from their solitary, or mechanical, or selfish, or thoughtless lives, — have been brought together from wide distances, and have looked at each other, and become interested in each other, and a Sunday so spent has never left any one precisely as it found him, nor the other six days to be as they would have been without that Sunday.

Keeping on with the progress of civilization, Sunday multiplies its good uses. Comfortable homes have done much to alter its aspect out of doors. The exercise of private opinions in religion has done even more, and the abundance of books and papers has done the most of all to add to our resources for Sunday. It should be a day for domestic happiness. Let the meal be bountiful as far as is healthful. Let children love the day, and never connect with it one sad or weary feeling. Let there be something in the home, in the heart, in the mind, to cheer the very stormiest or most cloudy Sunday, and to add beauty even to the brightest rays of sunlight, and elasticity to the very purest air of Sunday, when it is pleasant. Let noise be hushed, not because it is wicked, but because it is *noise*, for that is reason enough. Let the largest liberty not only be granted, but claimed for every one, for finding according to his means and taste the opportunities of culture, improvement, and happiness on that day. Let kindness and wisdom, rather than ghostly terror, prevail against mere levity, or folly, or dissipation, on that day or on other days. The day is a good one ; it may be made the best one. It is crowned and loaded with opportunities. Its best use gives us the best conceptions which we can form of heaven and its eternal Sabbath. The capabilities of Sunday for general culture, improvement, and happiness are so clearly proved in past experience, are so obvious too, as to need no detail. They are found in quiet, in studying the works and purposes of nature, in the joys and duties of home, in sympathies and kind deeds to the suffering, in reading, and in the collecting together of the thoughts and good feelings.

We have left the religious uses of Sunday for our closing remarks. Religion stands first in most argu-

ments for the day; but whether it begins or closes the treatment of the theme matters not, provided all the other reasons for the day, and all the other uses of it, give emphasis to its religious value. In our opinion, — and that we believe has not been hastily formed or imperfectly tested, as a survey of the best half of Christendom has instructed it, — in our opinion, the uses of Sunday for any good purpose whatever depend upon its receiving from religion a sincere and a very thorough consecration. Religion first distinguished and marked the day; of this there can be no question. Religion has improved the day and made it a blessing for ages and generations. Whatever under the name of religion trifles with the day, or turns it to the service of superstition, hypocrisy, or error, is surely to be deeply deplored, but will be alleged to the discredit of its best design only by the unthinking and the unjust. That the day may exist for the repose of the body, the refreshment of the heart, and the culture of the mind, it must be sanctified by its uses for piety.

Religious training in the sentiments and practice of piety and humanity, — this is a necessity of man. Sunday can minister to that necessity; not Sunday exclusively, but efficiently and bountifully, without stint or measure. In urging the religious uses of Sunday, we must take the largest and the noblest possible views of religion, — its individual, its domestic, its social, and its public offices and work. We know that religion can vie with any other interest in bringing together companies of men, women, and children. Some persons flock to a sanctuary as to a safe and saving place, as sheep are drawn to their folds by night. Others will come to its public services for pleasure or information. The religious use of Sunday is to be found in a sentiment which might reasonably draw all human beings into one great temple, if such a structure could be built. That there is such a necessity impelling man, and such an influence drawing him, is proved by the prevalence of regular occasions of worship all the world over, through all time.

For some of the religious necessities of men, lonely devotion is the proper and ready resource. Others of our spiritual wants depend, as do our social and public

and common interests, upon the sympathies of concourse and communion. Nature as well as custom has led us to associate some of the religious uses of Sunday with an attendance upon public worship. So generally has this fact been recognized throughout Christendom, that we are justified in referring it to a necessity of man. The prompting of a single heart leads it to crave a sanctuary, and the demands of many hearts will turn every true shrine into a place of holy concourse. We need Sunday for its uses of devotion, alone and with our fellow-men. We crave it with a gnawing hunger, which he who does not feel only shows that he has quelled the appetite of a human being with the husks of a prodigal. We need most deeply, we need constantly and periodically, the holy influences of Sunday. It is the great assurance, the best season and means of preparation which the earth affords for heaven. We need it to come with its quiet, early hours, its silent streets, its closed warehouses, its solemn sounds, its venerable Scriptures, its social prayers, its sacred songs, its assemblage of families in the courts of God. We need its repose for thought, resolution, and piety. Do we not need Sunday for all these purposes? Is there any one who has shared the Christian influences of a Christian land and a Christian ancestry, that does not feel that the fountains of sweet and precious good are opened to his heart only on Sunday? The first association which made it dear to Christians was, that it brought two angels to an empty tomb to declare a risen Saviour. How many angels of peace and hope have ministered on that day to empty or troubled hearts!

Whoever with sincere and deep thought reflects upon his weekly experiences and duties will value, as above all price, the sacred opportunities of Sunday. It is the pause which even worldly wisdom makes necessary to the considerate and prudent. Without it, we should turn over page after page of our brief tale of life with a rash and hurried recklessness. Folly might meet with no rebuke, vice never be obliged to contemplate its own ruin in one hour of calm self-examination. As a restraint upon the bad passions of men, a curb upon our besetting infirmities, Sunday does for us more of good than we can readily estimate. Its highest uses are to be

found in its positive influences of humanity and piety. While Sunday has introduced into the literature, the social life, and the public institutions of Christian nations, new beauties in poetry and prose, new fireside affections and joys, and new means of extensive public beneficence to the unfortunate and wretched, it has likewise introduced into millions of hearts new objects of contemplation, new resources in trial, new incitements to an upright and useful life. One hour of that day well spent will influence for good our whole existence. Those who have been confined to their chambers by long and wasting illnesses are often heard to say that there is something peculiarly affecting to them in the deep repose of Sunday, broken only by the sound of the bell and the passage of worshippers going churchward or homeward. The sounds awake in their hearts long-slumbering memories, and link together the chords of severed associations, and call back the whole of life, with its vanished companions and its records of Heaven-appointed wisdom, investing the whole retrospect with a pensive sadness which is cheered with a sweet persuasion at the heart that "God is good." A Sunday feeling in sickness bears with it an influence which we need to have diffused over the years of our health and prosperity.

As to the prevailing arrangements for public worship on Sunday, the assembling in churches once, twice, or thrice, the relations and the tenure of preachers, the mode of service and the materials of instruction, these are all matters on which various experiments have been tested, and the only rule is to retain what of good we have till we can put something really better in its place. There is room for improvement here, as in all human concerns and methods, and the law of its introduction is uniform in all things. Every thing depends upon this, that each person do all that he can to make Sunday a religiously useful day. There are obvious reasons why it is well for families to go in their happy companies to the place of worship, and that a social, friendly, and neighbourly spirit should work in all hearts through the public sanctuaries. Difficult as it is to level the distinctions of life, religion has themes which can deal more gently and effectively with them than can any other agency. The vitality of preaching lies in its intelligible and practical

themes, and in its earnest sincerity and frankness. Humanity and piety may share equally in the subjects of sermons, and the more frequently they trespass each on the other's province, the more devout and regenerating will the sermons be. We certainly have not learned a true lesson concerning God, unless we have learned to be upright and merciful towards men. We have not worshipped God with the spirit, unless we have softened and humanized our hearts.

We find all these uses in Sunday, uses answering to human necessities. We could not add to the force of the argument which they offer for the day. We know of no better sanction for it. Away with all superstitious terrors, — with all appeals to fear to sustain Sunday! Away, too, with all silly assaults upon it, — for all assaults upon it are silly, — whatever there are besides. The day has its sanction in its uses. The gain is theirs who allow it to serve them. The loss is theirs who slight it.

G. E. E.

ART. V.—MEN BEFORE ADAM.*

“MEN before Adam! Men even contemporary with that great progenitor! Men of another line, independent of him, and owning no connection with him whom the whole Christian world from the beginning has agreed to recognize as the ‘federal head’ of our common humanity! What new heresy is this? How unheard of a pretension! Does it threaten any thing less than the overthrow of a whole system of sacred traditions, on which the faith of the world depends? It digs at foundations laid in the Old Testament and built upon in the New. Is it not in direct denial of the very elements of Christian instruction? If Adam were not the first created man, where was the ‘first disobedience’? Where the Fall

* 1. *Men before Adam.* Or a Discourse upon the twelfth, thirteenth, and fourteenth verses of the Fifth Chapter of the Epistle of the Apostle *Paul* to the ROMANS. By which are prov'd, That the first Men were created before ADAM. London, Printed in the Year 1656.

2. *Christian Examiner*, No. CLVIII. pp. 181–204.

3. *Christian Examiner*, No. CLX. pp. 110–145.

that involved our whole race in sin and death? What becomes of the doctrine of a Restorer and Saviour from all that woe? What room is left where any such doctrine can stand? This upstart theory is so subversive of what the friends of religious truth are bound to hold dear, that it must at once be discountenanced and put down, under whatever show of science, and under the protection of whatever celebrated name in natural history it may venture to appear."

We expected to hear many exclamations of this kind, when we opened our pages to the communications of Professor Agassiz in our March and July numbers of the last year. We have not been wholly disappointed. At the same time, we think it creditable to those who would be most likely to take offence at the learned Professor's theory, that so reserved a spirit has been shown on the subject, and so very little has been acrimoniously said. We ascribe this forbearance chiefly to the increased liberality of opinion at the present day, which does not take alarm so easily as in former times, which allows more to the freedom of philosophical inquiry, and is learning to distinguish better between questions of Christian doctrine, and questions either of antiquarian scholarship or physical research. We are inclined also to ascribe not a little of this generous result, at least in intelligent quarters, to a consciousness of the difficulties that press the Biblical account in the first two chapters of Genesis, — difficulties that no one can help feeling the force of, the moment they are presented. The narrative itself makes plain mention of circumstances, which it is not easy to reconcile with the idea that there were no other human beings on the earth at the time when Adam is said to have been formed out of the dust of the ground, and Eve out of Adam. Cain, in flying from his parents, and from the unblest spot that he had polluted with fratricide, has a mark set on him in his wanderings "lest any finding him should kill him"; he marries a woman of another "land"; he builds a city, — which could not be needed for his own use merely, nor raised by his single hands. We are aware, indeed, of the assertion of some, that Cain did not take his wife from the people of Nod, but was married before he fled. The Biblical account does not contradict this; but yet the assertion seems to us

more easily made than maintained. We are reminded, also, that the "city" here spoken of might have been a very diminutive one; "no more than a number of cottages, with some little hedge or ditch about them," as one writer suggests, or "a mere stockade or fortress," as another would prefer to have it. But really this sounds to us like trifling about a Hebrew word. We should construe such primeval documents largely, and bring the telescope rather than the microscope to bear upon them. Josephus says of Cain, that in his new abode he was "injurious to his neighbours; he excited his acquaintances to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses; he introduced a change in that way of simplicity wherein men lived before, and was the author of measures and weights; he changed the world into cunning craftiness." How can this be brought into harmony with the received opinion? And does it not seem to indicate in the first-born of Adam a mythological, representative man?

In addition to the considerations that have just been offered, a careful criticism has discovered that the opening chapters of the Pentateuch do not contain a regular series of incidents related by the same writer, but are composed of different documents pieced together, with more or less of consistency between the parts. This is at least made extremely probable, and conspicuous examples of it are supposed to be found in the descriptions of the creation of man and of Noah's flood. The first chapter of Genesis and the first three verses of the second seem to make one whole; and here we are told that "God created man in his own image; male and female created he them." Then begins a different portion ending with the fourth chapter; and here we read how the Lord, that is Jehovah, formed man (different words being used for the Supreme Being), and planted a garden where he placed him, and afterwards framed a wife for him out of his side; — a statement which is evidently meant to typify the closeness of the conjugal tie, and perhaps also the subordination of the more delicate sex, which was so favorite a notion among the Hebrews, as well as the rest of the Oriental races. The fifth chapter begins a new piece, if it be not rather a continuance of the first one. It recurs to the representation that was

made at the outset, and looks as if it had been interrupted by the history that we find inserted between. It makes Adam a generic term. It says, "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Now Moses, or whoever else was the compiler of these notices of the world's infancy, if he intended to teach that all the tribes of men are the offspring of one ancestor, has certainly recorded as facts things that can hardly be made to agree with such an assumption; and if he did not intend to teach it, the way is open without prejudice to the freest speculation on the subject. In neither case, to say truth, would it be reasonable to cast reproach or suspicion upon an investigator in the department of zoölogy, or ethnology, as if he maintained opinions hostile to Divine truth, because he proceeds independently of ancient sacred traditions, which are found upon examination either to be at variance with one another, or else to leave the subjects treated of precisely where they found them.

We go further than this. We say, that in no case whatever, and in no degree whatever, should the student of physical science be checked or limited in his inquiries by the supposed authority of any ancient writing, however sacred. The provinces of Biblical criticism and of any such science are entirely distinct from one another. It is difficult to suppose that any authentic history could travel down to us from so far; and we do not see why the Old Testament Scripture should be set up as the arbitrator on the method of the origin of the human race as a scientific fact, any more than upon a question of geology or astronomy. We must continue to repeat this, at the risk of being ridiculed for its triteness, as well as censured for its mistaken assumption. We care not how often an important fact is reiterated till it becomes acknowledged, and we deny that there is any mistake about it. The difference between us and those who dissent from us on this subject turns upon a single point, — the plenary inspiration of the record. This inspiration they abide by, and we reject. Hence flow the divergences of our opinion. On their supposition, the book of Genesis must teach with absolute authority whatever it asserts, whether relating to the natural sciences or any thing else; — with an absolute authority, we say, against

which nothing must be allowed to contend. This, indeed, they admit. Some do not scruple to affirm, with respect to the topic now under our consideration, that, rather than depart from the letter of the Divine writing, they would explain any natural appearances that could be clearly shown to be in opposition to it, by resorting to supernatural interference bringing about marked varieties in the human family. And now we will go a little farther in our triteness, and venture upon encountering a broader sneer, by bringing up old Galileo again. We hear it with constantly new wonder, though repeated for the hundredth time, how the true theory of the solar system was rejected as an error and persecuted as a blasphemy, because the book of Joshua quotes from the book of Jasher — which might have been a collection of heroic ballads, or a lyric on the “Conquest of Canaan” — the poetical extravagance of the Hebrew captain stopping the sun, which stopping could not have been done unless the sun moved. This ludicrous example is still a fair warning against pressing our construction of any passage of history from the elder times and the twilight of humanity, so as to bar the way of philosophic inquiry in pursuing its legitimate and peculiar researches. We may observe, in passing, that parallels to that passage from the book of Jasher occur in Grecian poetry. Agamemnon in the *Iliad* prays to Zeus that the sun may not set till he has burnt down the palace of Priam. Callimachus, in his *Hymn to Diana*, represents the sun as stopping his chariot to prolong his gaze and admiration at a chorus of nymphs surrounding that goddess :

“Then stopping short, the sun did wondering stand,
Forgot himself, and lengthened out the day.”

Thus much we have thought it proper to say, in regard to the learned Professor and his assailants. Whether he succeeds or not in his endeavour to establish a diversity of origin for the human races, thus including man in his general view of the distribution of animated beings over the earth, he is not only entitled, on all accounts, to an impartial and respectful hearing, but will scarcely be charged with any irreverence towards the sacred writings by those who have just conceptions either of the Scripture testimonies or of intellectual freedom.

With regard to the problem of the origin of man, we

confess that we have always felt inclined, and do still, to rest in the popular persuasion, that it is to be traced back to a single pair. Modern physiologists of the greatest reputation and the most unbiased minds have adhered to that opinion. The profound Blumenbach has given it the support of his strong name. Dr. Prichard and our own Dr. Morton have thought it confirmed by their researches. Even the skeptical and dangerous author of "*Vestiges of the Natural History of Creation*," though he says that, "after all, it may be regarded as still an open question whether mankind is of one or many origins," concludes with the declaration, that "the probability may now be assumed that the human race sprung from one stock." We have seen a copy of a suppressed edition of this work, in which the writer expresses himself with much greater confidence on the same side, relying upon various philological and ethnographical considerations. We have supposed that the speculations of the learned had rather been settling towards that conclusion. Nevertheless, we regard the whole subject as fairly free for sober discussion; and who can say that the brightening aspects of science may not throw some light back even upon so remote and dark a question as this?

We are aware that several objections of a grave character exist in many most intelligent minds against disturbing the general belief on this point, which appears to them a fundamental one. The foremost of these is, that it conflicts with the sacred history as we read it in the first book of Moses. To this we have already attempted something in the way of reply. The objection does not take into view the difficulties that embarrass the interpretation of that history; and it exaggerates the authority which such narratives are entitled to hold over the faith or the inquiries of the human mind. A second obstacle, and a much more serious one, is found in the fact, that the ancient opinion has taken such deep root in Christian theology. To eradicate it would seem to threaten the very life of the Gospel itself. The generality of persons would so regard it, — and apparently with some reason. The little books of elementary religious instruction began with the literal Adam in the ears of our infancy; and the ponderous "bodies of divinity" have chiefly loaded themselves with disquisitions that recognize the literal reality

of the mischief that followed his expulsion from paradise. Far more and worse. They have extended that literal reality, which dealt only with earthly penalties, into a total moral ruin and unutterable consequences. They have deduced from the primal transgression an infinite curse, all that abysmal woe which a superstitious imagination took its time to invent, and has struck the terror of into the heart of the world. Our nature as an inheritance of depravity, and our condition as subject to endless wrath, are doctrines that are made to date from the Fall. The metaphysical scheme of redemption connected with these doctrines is of course dependent on the same alleged fact. Now, to those who believe that these opinions are essential to Christianity, or that they form any part of it, the removal of Adam from his unique headship and his terrible responsibility may well seem a most alarming process. Indeed, we cannot perceive how any thing like the Augustinian tenets could be maintained under such a loss. But to us who reject those tenets as misconceptions of the Gospel, speculations of that kind carry no danger with them for any true faith. We can bear without any uneasiness the question discussed, whether the second and third chapters of Genesis contain an account of what substantially took place in the outset of human history, or whether they are a didactic invention intended to account for the introduction of evil into the world which God had made "very good." We say this with the utmost reverence for what we read in the first chapters of Genesis. We do not honor it less than others, by honoring it in another way. We are filled with veneration when we repeat the opening sentence: — "In the beginning God created the heaven and the earth." We feel underneath us the unshaken foundation of its truth. We are lifted up by its matchless sublimity. It is a worthy overture to the Book of books. And as we read on in the simple and beautiful narrative, we cannot fail to be struck with its divine contrast to all the gloomy and grotesque, the wild or childish cosmogonies, that have been handed down from every other source. But let us interpret it in the light and height of its own free spirit, and not with the peering eye of a superstitious scrutiny, and not by the smoky lamp of a scholastic dogmatism. Let us bring to its great meaning

the same mind that we should apply to any other testimony that had come from the depths of antiquity to present its claim upon our respect.

It may be objected further, that not only this portion of the Jewish Scriptures, but the New Testament also, recognizes the personal individuality of Adam as the first created man. The chief Apostle, in his Epistle to the Romans, speaks of sin entering into the world, and death by sin, through one man's offence. And whose heart has not thrilled at the triumphal strain of the famous fifteenth of Corinthians: — "Since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive"? How shall we presume to charge St. Paul with misapprehension? Or how can we bear to strike out from the Christian testimony passages of such noble import? Nay, how can we consistently do it, and retain our reverence for Holy Writ? To this an answer may easily be made, showing that the difficulty is much less than it appears, and disembarassing a subject of purely philosophical investigation from the suspicion of being hostile to any sacred authority.

One might at first be ready to suppose that the Adam of Genesis is continually referred to in the Bible, and figures upon its pages in scarcely less prominent a manner than in the discourses of theologians. The very reverse of this is strikingly the case. The Old Testament nowhere names him after the first instance; for the passages Deut. xxxii. 8 and Job xxxi. 33 are incorrectly rendered in our common translation. No word of the Saviour makes any reference to him. He is mentioned nowhere in the Gospels, except in the genealogical register of Luke; nowhere in the Acts. In the Epistles we begin to hear of him, but even there with an infrequency that to many will seem surprising, — not more times than the number of fingers upon one of our hands. The Apostle of the Gentiles speaks of him but in one place besides the two just cited. It is in his First Epistle to Timothy, where, in teaching that women should "learn in silence with all subjection," he says, "For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression." Jude closes this small list, quoting what he calls a proph-

ecy of "Enoch, the seventh from Adam," but without any doctrinal intent. We have only to put a liberal construction, then, upon the language of St. Paul, in order to obviate all unfriendly inferences from that quarter. And how are we to interpret him? In conformity, as we think, with the rest of his Biblical references. Every one who is familiar with his methods of representation is struck with nothing in them more than with his fondness for allegorizing the events of sacred story. He rarely alludes to them except for some exercise, in this kind, of his fervid imagination. He is eager to press all the incidents connected with his ancestral faith into the service of the new religion. He loves to illustrate by names that were familiar and hallowed to his childhood the truths of which he was sent to bear witness to all time. The ancient legends swept before him, and he was fond of turning them into types and images of the great days that were to come. Every thing in Moses was to him a foreshadowing of Christ. The expressions of historians and psalmists and prophets are taken out from their original and obvious meanings, and applied to his own immediate purpose. Figures and similitudes are his delight, and these all suggested from the same Hebrew repository. Thus, the rock in the wilderness, from which Moses brought drink for his people, was Messiah himself; and Abraham's poor, ill-used Hagar was "Mount Sinai in Arabia, answering to Jerusalem which now is, in bondage with her children." Anxious that the new dispensation should be shown to have in all things the pre-eminence over the former one, he is perpetually bringing them into resemblance and contrast, wholly regardless whether these relations between them are any thing more than ideal, such as the imagination alone could discover. Now, what forbids that we should interpret according to these observations the two passages that we first adduced? Why may we not suppose these things, too, to be spoken figuratively? Can we well do otherwise than suppose it? And wherein do we detract from their force by such a construction? The same spiritual truth lies in the heart of them, whatever view may be taken of the Mosaic document, and is not affected by any critical speculations about it in the least degree. In the former instance, it is equally a fact, that the "free gift" of the

Gospel, declaring forgiveness and heavenly mercy, displayed an abounding over-weight of grace against all penalties denounced or imagined, — against all the despondencies of the heart and the miseries of the world. In the latter, it is equally a fact, that life and immortality have been brought to light by the mission of a Saviour, whilst we all bring with us at our birth the terms of mortality, and — whether a forefather fell from his first estate or not — the subjection to death. This truth, we maintain, abides unshaken, the same. What tradition from the ages before the flood can make it any greater? What hypothesis in the natural history of the present hour can make it any less? The burial-service over our dead will not part with a note or a tone of its solemn but jubilant music, whether the Divine Power that placed man upon the earth to strive and perish covered his helplessness and guided his inexperience in one region of the globe or in several regions, — in one pair or in more. There are realities for the human soul, that cannot be drawn out into literal statements or logical formulas. We are of opinion that the Scriptures will bear to be construed much more generously than they have hitherto been, and that they will have to be so construed to meet the demands of the mind, and that they will suffer nothing, but gain the more, by such an advancement. Many things in them are yet to be transplanted from the theology of doctrine to the theology of sentiment and feeling, and remain materials for faith still. Many may come to be removed from the inner to the outer courts, from the sanctuary of instruction to the open fields of learned curiosity, and deserve and maintain a revered place nevertheless. We have no fear that science will ever be detrimental to religion. We should rather fear lest the popular religion should be narrow-eyed towards a larger Biblical criticism and scientific men.

Another alarm has been taken, of a very different kind from the apprehensions already mentioned, at the very conjecture that the human race might have had different centres of origin. It does not spring so much from a theological as from a philanthropic source. It apprehends a perilous interference with the doctrine of the brotherhood of mankind. How can they be of the same lineage, if they have not a common progenitor? Some

persons seem to think, that one of the principal appeals to mutual consideration would be gone, if we had to acknowledge in our descent a plurality of stocks. The idea of a single earthly father seems hardly less essential for their sympathies, than the idea of one Father in heaven does for their devotions. We confess that we cannot regard the matter in this light. The unity of the race is just as well established on one theory as on another. It does not depend in the least degree upon any speculations relating to Adam. It is a plain physiological fact. We are a species by itself; constituted such by our make and faculties; defined to be such according to the same principles that divide all other living creatures into their respective classes. We are no less men, on the supposition of several original heads, than on that of two such individuals only. And it is as men that we owe good-will to one another. Our social duties are prescribed to us by our moral sentiments, our mutual relations, and the commandments of God. We do not see that they need know any thing or care any thing about pedigrees, or primordials, or any written tradition whatever. Our nature and our state, under the precepts of our divine religion, are to decide every thing for us in this respect. God "hath made of one blood," said Paul in his noble speech before the Athenian Areopagus, "all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." Whatever the chronology may be, and from whatever beginnings those bounds may have been filled, here is the one blood, i. e. one species, scattered into their wide-apart dwelling-places. One might rest satisfied with this description. Since we have brought forward this sentence from Paul, it is not irrelevant to say, that the strictest construction of his Greek words would rather favor than otherwise the notion of man's having been placed from the first on different spots of the surface of the globe. For the verb "to dwell" is not in the *future* infinitive but the *present* infinitive; implying, not that they were "*for to dwell*" there, but that they actually did so dwell from the time they were "made." The words "before appointed," also, according to the most approved reading of the original text, should be "thereunto appointed." We lay no

stress, however, on this, or on any minute point of such a kind; in the first place, because we can never attach much importance to what may be called the smaller criticism, but still more because we do not think that the disciple of Gamaliel would have been likely to depart here from the traditional faith of his countrymen. Our object is answered, if the passage is allowed not to preclude or prejudice inquiry on the general subject.

We commenced this article with some exclamations, put into the mouths of imaginary persons. Among these exclamations was one of wonder at the audacious novelty of the supposition, that Adam may not have been the only human being who proceeded immediately from the creative power of God. The supposition is not so new as is commonly imagined. About two hundred years ago, Isaac la Peyrère, a Protestant writer of Bordeaux, published anonymously a book in Holland called *Præadamitæ*. It was translated into our own tongue and printed in London the same year and the year following, 1655 and 1656. Its English title we have placed at the head of our article. A copy of this "singular and very scarce book" was presented by Thomas Hollis to the College Library at Cambridge. The treatise, which consists of two distinct pieces, the longer of them but short, was abundantly replied to by the divines of that day. Among others, Ursinus launched at the author from Frankfort a refutation that bore the fierce but witty title, "*Novus Prometheus, Præadamitarum plastes, ad Caucasum relegatus et religatus*," which we would translate for our readers if the jingle that it contains could be heard well in another language. Poor Peyrère found that this threat was likely to be visited upon him with something more than a figurative fulfilment. The Popish doctors were preparing to take in hand the author as well as his performance, and to send him *bound and bound for* — not, indeed, "the frosty Caucasus," but a much warmer place — a pile of blazing fagots. He therefore thought it best to repair to Rome and abjure all his heresies together. He did not take this step, however, till he had been seized by armed men, who broke into his apartment at Brussels and hurried him off to a prison in the Spanish Netherlands. Ménage, his fellow-countryman, says of him: — "The good man boarded at Notre Dame des Ver-

tus with the Fathers of the Oratoire. He was always bewitched with his Præadamites, and appears to have died in that conceit. He would have been very glad to have known that there is a certain rabbi who speaks of Adam's tutor. But the rabbi was nothing but a rabbi, and that is enough said. When his book came out, it was condemned to be burnt by the hangman. I begged him, as he was one of my friends, to send me a copy of it before it came into the light. He understood my joke, and sent me one, with this verse from Ovid, — substituting the word *ignem* for *urbem* : —

'Parve, nec invideo, sine me, liber, ibis in ignem.'

'Little book, I envy you not ; without me you will go to the flame-pile.' "

M. Ménage did not consider that his friend might possibly have referred to this very "rabbi" when he said, — "It is not known that Adam, who was the criminal, and (as they say) the first fountain of so great evils, was ever so much as troubled with the least disease all the Nine hundred and thirty years which he liv'd, unless you will believe him, who relates out of I doe not know what Author, that Adam dyed of the Gout, with which he was troubled, and which he pretends that he had by succession from his Ancestors."

We are sorry that he should have charged the excellent Grotius with treating him unhandsomely, in having borrowed his unrevised manuscript under color of friendship, and then abused him by speaking of him in his discourse on the American Nations as of "one in France, who lately dream'd that there were some men before Adam ; in which belief," he adds, "I see a great danger imminent to religion." "The danger that he saw," he rather crustily replies, "was, that he perceived the original sin of Adam was by this doctrine quite overthrown." Certainly the illustrious Hollander was not called upon to be of his opinion because he had obtained an early sight of his dissertation. As to the reproach of being a "dreamer," he found no softer name from Dr. Ammon, in a note in the Koppian New Testament, IV. 109, — "*quemadmodum Peyrerius somniavit.*" The German professor is not indeed speaking of his general theory, but of his interpretation of the word "law," in Romans v. 13. But it was just that little word which seems to

have led La Peyrère to the resolution of publishing his whole theory.

We have mentioned the division of this work into two parts. The title-page of one of them we have taken occasion to quote already. That of the other is, "A Theological Systeme upon that Presupposition, that Men were before Adam. The First Part. London, printed in the Year 1655." We feel inclined, on account of the singularity of the theme, to dwell upon it a little longer, that our readers may have some idea of the main current of thought in the treatment of it. They who read with close attention the three verses in the *Épistle* to the Romans on which La Peyrère founds his hypothesis, while they perceive, perhaps, plainly enough the leading purpose of the Apostle, will be apt to find themselves tied up in a logical knot when they come to particulars, that may perplex their thoughts not a little. It has been picked upon by a great multitude of dissentient commentators, from the earliest times to the most recent, each one tolerably certain that he had untied it. But while it loosens in one part it grows complicated in another. We think we have seized it at the right tangle, when straight-way something baffles our touch. A too impatient endeavour to solve the problem would almost tempt one to fear lest the rapid Apostle had raised one more question than he had perfectly answered. We have no intention to puzzle our readers with what at every fresh application to it has puzzled ourselves, but only to show them the point from which our author takes his departure. It is a philological point. He does not seem to have been started on his search by the discrepancies in the Mosaic accounts. He certainly was not instigated by any spirit of natural science. But he was bent on thinking that the words, "till the time of the law sin was in the world," meant that before the time of the law of obedience which Adam broke there was sin, and therefore there must have been men living to commit it; and they who "had not sinned after the similitude of Adam's transgression" were those very men. But the sin was not imputed before that law was announced and broken. Death was previously only a privation, not a penalty. It then only held a sickle that mowed down all mortal beings, but was afterwards armed with its sword, and became a retribution.

Such was his leading idea. We shall not follow him into the metaphysical disquisitions by which he defends it. They would be found wearisome and bewildering, and altogether unprofitable, like most other Biblical disquisitions in that vein. They lie through a briery walk and a foggy region, where the obstructions are many, and nothing is to be seen worth the trouble of trying to see. His critical grounds were evidently untenable; though theological scholars are still divided in opinion as to the nature of the law here indicated, whether the Mosaic law or some other was meant, and whether any or what supplementary words need to be interposed, in order completely to represent the Apostle's thought. We need concern ourselves the less about this obscurity, as we are persuaded that every thing beyond the obvious substance of meaning is only the language of rhetoric and parable, in adaptation to the state, at that period, of the Jewish mind.

Isaac la Peyrère may have been fanciful in his interpretations of St. Paul, weak in the texture of much of his reasoning, erroneous in his belief that Adam was designed to represent only the forefather of the Hebrew race, and extravagant in some of his assumptions. He was, however, a learned and ingenious man. He appears to have been sincere in thinking that his speculations would be serviceable rather than detrimental to the advance of true religion. We can believe him, when he says, in the conclusion of his "Discourse," — "Whatsoever I have here written is done by way of Essay. I will be obstinate in nothing that may contradict the receiv'd Opinion of the Church; to whose commands, I say again intirely, without all dissimulation, I yield myself." He is chargeable sometimes with a simplicity of belief and even a superstitious credulity; for he belonged to his age. But he is more frequently original, far-sighted, modestly bold. His book abounds with wise, sober views of Scripture story, that surprise us with their superiority to the current religious notions of even our own times. The heads of his chapters often exhibit this. Take a few examples. "How Melchizedech is to be understood without father, or mother, or original." "They talk," he says, "of a man-monster, not of a man, who think that he was really without either, only because Moses in no case

makes mention of either." Again:—"Where the miracle is of the Jews garments not worn out in the wilderness, and the not wearing of their shooes." "It is commonly thought," he says, "that God made their clothes incorruptible, as also one occult facultie of growing bigger. Concerning their shooes, that could not grow old; and so soon as they put shooes upon their children's feet, as the feet grew, so the shooes grew likewise. The force of this miracle was not placed in those idle fancies and childish stories, but in that wonderful providence by which God led the Israelites forty years through the Desert, so that they wanted not materials to make clothes and shooes of." And again:—"The darkness at the death of our Saviour was over the whole land of the Jews, not over all the world. The starr which appear'd to the wise men was a stream of light in the ayr, not a star in heaven." With regard to the former of these he pleasantly says,— "Nor was the miracle without a mysterie; for there had been a time when dark night covered all the land of Egypt at the command of Moses, but all the Israelites had light in their dwellings. Now was the day come, at the death of Christ, when the light of the Gospel should appear to the Gentiles; and all the land of the Jews, and the Jews themselves, should be o'rcast with the darknesse of incredulity." With poorer success, he labors hard to show, even from the Mosaic account itself, that Noah's flood was only the submersion of Palestine, for the destruction of no others than the Jews. He endeavours to establish it also from the history of Noah's posterity. He is very anxious to prove that "they are deceiv'd, who deduce the Originals of men from the Grand-children" of that patriarch. He plainly would put back the ante-historical period to an indefinite date, far beyond the antiquity assigned to it by the chronology of the Old Testament, whether by the Hebrew or the Septuagint computation.

When we hear the animated and confident strain that sometimes breaks out in his book, we are ready to doubt whether what we have conceded can be true, that he was first led to adopt his peculiar theory by a difficulty in explaining a passage in one of St. Paul's Epistles. There must have been some other and stronger impulse. What it was we are unable from any thing in his treatise to

discover ; but we cannot help believing that Romans v. 12, 13, 14, served only as subsidiary to it. Indeed, he tells us in his "Proeme," that he had this suspicion from his childhood, whenever he heard or read the history of Genesis ; but that he dared not give utterance to his doubts till he meditated those verses of the Apostle, which he did for about twenty years. He then took heart, and went on courageously. We think we are at liberty to understand by this, that he at last supposed he had found an apostolical authority for recommending a doctrine, which he was before convinced of, but had been afraid to teach. There can be no stronger expression of an unfeigned humility than where he declares, — "If any man shall shew that I contradict the history of Genesis in the least, or any other place of the holy Scripture, or step aside a nail's breadth from any head of Christian faith, I shall not be ashamed to set down my name with capital letters in confessing my fault. My name I do not now mention for modesties sake ; not as conscious of any evil action. I fear lest I should abuse so noble a subject by the slenderness of my Treatise." As a specimen of his zeal, we might quote the beginning of the third book of his "Système of Divinity." "But go to, that I may leave nothing unessay'd that may conduce to the clearing of this famous Argument. I'll prove out of Genesis itself, and it shall appear clearer then the sun, that the men of the first Creation were created long before Adam, who is Author of the Linage of the Jews." In one instance, he presents his subject in connection with natural history ; and here he comes into some sort of harmony with our learned Professor in that department of knowledge. "According to the Analogy of creation," is his language, "we must believe, that there was no place in the whole earth which brought forth grass and fostered trees and cattel, which had not its own men and its own lords. God would have seem'd to have created something in vain and inconvenient, if when he ordained these things for the service of men, he had not created men at the same time. To what purpose, else, should the Antipodes bring forth herbs ? For what lord's use should the fruit have hung upon the trees in those Countries ? the cattel of them, whom should they have helped ?" (p. 96.)

Here we take leave of our part in this curious topic. We should not have entered upon it but for the excitement that has attended the treatment of a scientific theory in our pages. Mr. Agassiz is abundantly able to speak for himself, and may do so again through the same channel. We do not by any means put ourselves forward as the advocates of his hypothesis. We neither adopt nor absolutely reject it. Let him set in order the best arguments that he can find in its support, and leave the decision to the judgment of those who are learned in such matters. Meanwhile, we will maintain the rights of liberal scholarship and honest science against all comers. When, indeed, a writer allows himself to accuse the distinguished philosopher, whose papers have given occasion to this article, of making "an attack upon the Christian religion," and of using "scandalous dishonesty in endeavouring to evade its being so considered," we confess that we feel no disposition to resist or resent it. Such inattention to facts and such passionate injustice may be safely left to do their own work upon the offender.

N. L. F.

ART. VI. — REFLECTIONS.

A THEORY serves to connect facts as a string holds together the pearls of a necklace. The theory itself is often as valueless as the string.

Much of the wisdom of one age is the folly of the next.

The reward of well-doing is satisfaction here and happiness hereafter.

Ambitious and unscrupulous men often appropriate to themselves the credit which is due to others, as the bald eagle snatches the fish from the mouth of the fish-hawk.

Is not suffering when it comes usually more endurable than we had imagined it would be? If so, may not the actual amount of suffering in the world be less than we suppose?

The condition of men changes continually, even when it appears most nearly uniform; and if this consideration moderates our expectation of good, it should also moderate our apprehension of evil.

The memory of an old man is a picture-gallery of perished forms; a map of the world, not as it is, but as it was long ago.

The art of the physician consists in a great measure in making hope a substitute for health.

What 's happiness, pray? 'T is a handful of hay
Held out to a horse who won't stir for hard blows;
He stretches to reach it, but, strive as he may,
'T is always some inches in front of his nose.

To scold people when they make confessions is the way to prevent them from confessing again.

As air rushes into vacant space, troubles rush into a vacant soul. And as the smallest quantity of air will expand so as to fill any vacant place, the smallest trouble will fill a vacant soul.

Many improvements so called are merely adaptations to changed circumstances. One change requires another, and this another, and so on. Each of these is called an improvement. But men may be making such improvements perpetually, and yet the amount of good in the world remain about the same.

It is bad to make an unnecessary show of high principles, but it is worse to have no high principles to show.

When we consider the differences of constitution and condition among men, it seems as if spirits were placed here in different stages of progress, requiring diversity of training.

A man of leisure is apt to bestow too much time on minutiae. Most men are compelled to turn from one thing to another so fast, that they cannot waste time on trifles. This pressure is the main cause of their inefficiency. Without what Wordsworth calls "the rich blessings of constraint," men in general would be like Burns, "unfitted with an aim."

Liberal dealing is better than alms-giving ; for it tends to prevent pauperism, which is better than to relieve it.

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

The progress of some men is so rapid, that they keep ahead of common sense.

Accurate knowledge is the basis of correct opinions. The want of it makes most people's opinions of little value.

✓ Ideas overloaded with words seldom travel far or long.

Toil forms the thoughts and polished style that please,
The writer's labor makes the reader's ease.

A man engrossed by one subject while talking of another often says one thing when he means another. Perhaps some contradictory testimony may be accounted for in this way ; for a man who has said what he did not mean to say, and is not conscious of having said, will of course be likely to deny that he did say so.

To the question, "What is the object of studying history ?" we once heard this answer given. "It is to learn the providence of God."

A man whose mind is trained to find happiness in doing good almost always has the means of happiness at command.

An old creed is often like an old house, decayed and forsaken while it still appears imposing at a distance. Or it is like an old hollow tree ; the shell makes a show when the substance is gone. At length, a strong push makes it totter and tumble and crumble to dust.

The child is the mirror of the adult. Men learn their own nature by watching the development of children.

Men are so differently constituted, that external condition is a poor index of happiness. A shoe which fits one man's foot well may grievously pinch another man's.

Facts, facts ! cries every pretender to discoveries in physical or intellectual science. But the world is full of

misunderstood, misstated, or pretended facts. Fraud, enthusiasm, and narrowness of view often shape the premises to fit the conclusion.

Men generally take their opinions upon trust, profess them from impulse, and adhere to them from pride. Opinions that have not been professed are often relinquished as easily as they were adopted.

Many brilliant speculations are shining soap-bubbles that turn to nothing as you gaze;—balloons inflated with gas, the less their substance, the higher they soar;—steam from the boiler of a boat lying still, wasted energy, noise without progress.

To confute an opponent is not always to convince him, even if he be fair-minded; for his opinions may rest on grounds that lie deeper than his arguments, and he himself may not have fully investigated them.

Fiat justitia, ruat cælum. A blind application of this maxim is apt to produce the latter result without the former. A being so short-sighted as man, and whose principles are so partial and so conflicting, has no right to leave consequences out of the question. What he thinks clearly right at twenty he may think clearly wrong at forty. Principles which are considered fundamental in one age are exploded in a subsequent one. *Fiat justitia, &c.*, may have been the motto of Torquemada when he burned heretics in Spain, and of Charles the Ninth of France, when he ordered the massacre of St. Bartholomew. The tares and the wheat should often be left to grow together till the harvest.

When an object leaves on the whole an agreeable impression, we are apt to overlook the fact that certain parts or qualities taken out of the connection in which we find them would excite dislike. The young often copy the defects of those whom they like or admire. Many absurd fashions of dress, language, and manners gain currency in this way.

Conscience is the magnetic needle which is given to us to direct our course. Worldly wisdom, like a spy-glass, may show breakers ahead, but cannot guide across the ocean.

To do one's duty may be painful, but it always proves far more painful to neglect or violate it.

The incidental consequences of good or ill doing are often more important than the direct ones. The mere fact of our short-sightedness ought to be sufficient, even without the aid of high motives, to deter us from doing evil that good may come. For even when the good does come, some unexpected evil almost always comes with it. And well-doing, even when it fails of its direct object, is almost sure to produce incidental advantages, which are often of much more value than the good that was aimed at.

The punishment of sin and the reward of virtue sometimes seem excessive. But is not the punishment or the reward usually the consequence of a long course of conduct, of which the particular act that seems to be rewarded or punished makes but a very small part?

We sometimes succeed with little effort, and at other times fail after making great efforts. In the latter case we are apt to complain. But is it not wiser to consider the two classes of results in connection, and say that, putting them together, we have had as much success as we deserved?

The time spent in complaining would often suffice to remedy the evils complained of.

Strict dealing may cool friendship, but loose dealing often converts friends into enemies.

A sound mind finds no pleasure in the weaknesses of others. Whatever lowers our view of man's nature lowers our hope of man's destiny.

We do and avoid much merely to satisfy the imagination. A thousand things insignificant in themselves please or offend by what they suggest.

Moral improvement is made very gradually. Small gains follow great pains.

In a majority of cases, the resenting of an insult directs men's attention to what they would otherwise

hardly notice, teaches the malicious where to strike, furnishes sport for the thoughtless, and degrades a man to the level of his assailant.

A man's associates make his world. As he grows old, they change with him, and he is apt to think that the world has changed, when it is only his world that has changed.

Style in writing, as in the other fine arts, is sometimes injured by elaboration. One does not always know when he has done his best. In the vain attempt to remove all blemishes, he often destroys beauties, and while his work may grow more faultless it grows also more tame.

The definition of "enough"
Most persons find a problem tough;
Perhaps the best one given yet
Is "something more than one can get."

There is no limit to the combinations of ideas and shades of meaning that may be expressed by words. Every language has many terms which have none corresponding to them in other languages. For the different circumstances of different nations have led each to invent words expressing ideas which other nations have had no occasion to express. Hence one of the great difficulties in the way of translating poetry and philosophy.

The strength of man increases with the knowledge of his weakness.

It is desirable to satisfy others, but it is much more desirable to satisfy one's self.

The basis of order in most European countries has been a state religion. In our country it is a state education. For church and state we have substituted school and state.

Don't throw away the good that you can have for the good that you cannot have. Use your abilities, not your inabilities. Take no unnecessary risk, and decline no proper one.

To be a fool and not to know it is a double misfortune.

Superiority to the love of distinction is the source of the highest distinction. Those whose ruling motive is popular applause are the followers of the multitude. The multitude knows this and despises them accordingly.

Trust God in whom you live and move,
As infants trust a parent's love.

It is mortifying to think how life slips through one's fingers.

Good and evil are inseparable companions, but the latter often hides behind the back of the former. Pride and self-interest make men conceal the evils of their lot. Hence each one is apt to think others more fortunate than himself, and hence a restless love of change. But we learn by experience that there is much less difference than we had supposed in the distribution of good and evil, and that the best standard of happiness is virtue.

Dark was the night when might made right,
But darkness now holds doubtful sway,
And freedom's watch-word, "Right makes might,"
Tells far and wide of dawning day.

Excitement produces rapid exhaustion and prevents ready apprehension. Ideas enter the mind in the form of slight suggestions. These a calm mind seizes upon, but an agitated mind overlooks.

A feeling of pain or shame associated with some familiar object, and frequently suggested by it, often proves a salutary incentive to improvement, giving lasting good for transient ill.

Some substitute for the payment of debts has been a desideratum from time immemorial.

E. W.

ART. VII.—DR. HOWE'S REPORTS UPON IDIOCY.*

WHEN the project of instructing idiots was first proposed, we confess we were among the number of those who regarded it as in the highest degree visionary. We had, with the rest of the world, been in the habit of considering idiocy as absolutely irremediable. We looked upon an idiot as hardly a human being; and, while we sympathized with the mother and friends of such a being, in their hopeless despair, would or could offer no consolation, for we had no hope ourselves. But the facts presented in the Reports before us, the light thrown upon the whole subject by Dr. Howe in this country, and by several distinguished men on the continent of Europe, and, above all, the success which has uniformly attended persevering attempts to improve the condition of idiots, have obliged us to change our views, and to look upon the attempt now making in this State with the greatest interest. With these Reports, we propose to trace the steps by which we have been brought to more hopeful views of the subject; and we trust that whoever will accompany us will be led to similar conclusions.

"In the winter of 1845-46, several gentlemen became interested in the sad condition of the idiots in the State, and, without any precise knowledge of what had been done for such persons elsewhere, or what could be done, determined that a fair trial should be made of the capacity of this unhappy class for improvement. The State had most readily and generously seconded the efforts of humane men for the relief of the insane, the deaf mutes, and the blind, and made ample provision for their care and instruction. While, like a wise parent, she left all her other children to wholesome liberty and strengthening self-control, she gathered these feeble ones under the wings of her moth-

* 1. *A Report, in part, made by the Commissioners appointed under the Resolve of the 11th of April, 1846, "To inquire into the Condition of the Idiots of the Commonwealth; to ascertain their Number, and whether any Thing can be done for their Relief."* Together with a Letter from George Sumner upon the Subject of the School for Idiots in Paris. Being House Document, No. 152. March 31, 1847. pp. 20.

2. *Report made to the Legislature of Massachusetts, upon Idiocy.* By S. G. HOWE, Chairman of the State Commission. Being Senate Document, No. 51. Feb. 26, 1848. Coolidge & Wiley. pp. 100. Appendix, with Statistical Tables and Minute Details. pp. 46.

3. *DR. HOWE'S Report on Idiocy, 1850.* Being Senate Document, No. 38. Feb. 20, 1850. pp. 72.

erly love, and nursed and nurtured them with unsparing pains and care. Nothing had been done for the most wretched and helpless of all, — the idiots; but this was only because their case seemed hopeless. Their bodies were fed and clad. As for minds, they seemed to have none. They were therefore kept out of sight of the public, as beings, the presence of whom seemed only to do harm to the beholders. It was thought desirable to ignore their very existence, as much as possible; and little was known of their number and condition. If it had been certain that nothing could be done to improve them, this course would have been, in some respects, wise; for the sight of any human being in a state of brutishness is demoralizing to unreflecting beholders.

"The first thing to be done, in the plan for their improvement, was to gather together the necessary knowledge concerning their number and condition, in a form that could be depended upon; and the Legislature was persuaded to pass a Resolve, on the 11th day of April, 1846, appointing Commissioners 'to inquire into the condition of the idiots of the Commonwealth, — to ascertain their number, and whether any thing can be done in their behalf.'" — *Report of 1850*, pp. 2, 3.

The Commissioners appointed by the Governor were S. G. Howe, Horatio Byington, and Gilman Kimball. In their first Report they do little more than state the manner in which they propose to perform the duties assigned them. This was, —

"1st. By addressing a circular containing a list of questions to the town clerk of each town in the Commonwealth.

"2d. By inspecting, personally, as many idiots as possible, in order to ascertain their condition and capacity, so as to be able to form a more just estimate of the whole.

"3d. By obtaining accurate and minute information concerning the schools which have been recently and successfully established in France, Prussia, and Switzerland." — *Report of 1847*, p. 2.

Some of the facts which they obtained, from personal inspection of the condition of idiots, were of an encouraging character. The welfare of these poor creatures was found to depend, in a very great degree, upon the intelligence of those who had charge of them. When under the care of ignorant people, they were found in a degraded and disgusting state, little above the level of the brutes.

"In other towns, idiots, who to all appearance had no more

capacity than those just mentioned, were under the charge of more intelligent persons, and they presented a different spectacle, — they were healthy, cleanly, and industrious.

“ We found some, of a very low grade of intellect, at work in the fields, under the direction of attendants; and they seemed not only to be free from depraving habits, but to be happy and useful.

“ The inference to be drawn from this is very important. If persons having only common sense and common humanity, but without the advantage of experience or study, can so improve the condition of idiots, how much could be done by those who should bring the light of science, and the experience of wise and good men in other countries, and the facilities of an institution adapted to the training of idiots, — how much, we say, could be done by such persons towards redeeming the minds of this unfortunate class from the waste and desolation in which they now lie ! ” — *Report of 1847*, p. 3.

This Report is accompanied by a most valuable letter from Mr. George Sumner, of Paris.

The second Report contains a faithful and thorough investigation into the nature, causes, and various forms of idiocy, and a full report upon the condition and treatment of idiots in almshouses and private families, in Massachusetts. The Appendix to this Report gives tables of the bodily and physical condition, general state and capacities, and, so far as they could be ascertained, the hereditary tendencies, of 574 idiotic persons, and various measurements of the height, head, and chest, conditions of body, and manifestation of mind, of these persons, compared with the average, in these particulars, of 1,000 ordinary persons. It also gives some account of what has been done in some of the best European schools for idiots.

This Report led to a series of Resolves by the Legislature, entitled “ Resolves concerning Training and Teaching Idiots,” which were approved May 8, 1848, and by which a sum not exceeding \$ 2,500, annually, for the term of three years, was appropriated for the purpose of training and teaching ten idiotic children, to be selected from those at public charge or from the families of indigent persons in different parts of the Commonwealth, “ provided that an arrangement can be made by the Governor and Council with any suitable institution now patronized by the Commonwealth for charitable purposes.”

"Agreeably to the spirit of these resolutions, arrangements were made by the Governor with the Trustees of the Institution for the Blind, to assume the responsibility for the proper expenditure of the money appropriated by the State.

"As the plan was conceived in the spirit of humanity, and in view of the good of a most unhappy class of men, the trustees were willing that every aid which their Institution could afford, without injustice to the blind, should be given freely; and, for my part, as head of the Institution, I was glad to devote to this kindred work all the time and attention that could be spared from other duties.

"There was more fitness, perhaps, in the selection than was apparent at first sight. The enterprise was new. None of the common schools of the State could undertake the task of teaching idiots, because they had not the means of proper *training*, which must precede such teaching. The State Asylum for Lunatics had no proper accommodation for a separate class of youth, and no school for their instruction.

"There had been, in this Institution, rare opportunities for teaching persons whose peculiar infirmities cut them off from access to common modes of instruction. There had been also several cases where blindness was accompanied with feebleness of intellect approaching to idiocy; and the degree of success which had crowned the effort to instruct the sufferers gave a portion of the knowledge and faith necessary to those who would have the management of the new experiment. To this, perhaps, should be added, — what, even without any consideration, would show the fitness of the measure, — that it did not seem to be the duty of any one in particular to undertake what was generally deemed a hopeless task; and that none coveted it for themselves." — *Report of 1850*, p. 21.

As the experiment had been suggested by Dr. Howe, the care of carrying it out was properly intrusted to him. His preëminent success in the management of Laura Bridgman and others wanting in nearly all the external senses, and the philosophical spirit he had shown in investigating the causes of blindness and other similar visitations of God's providence, pointed him out as the most suitable person to have charge of this most important experiment. Whoever will read the Reports we are considering will find the amplest evidence of the propriety of the selection.

The third Report goes somewhat fully into the objects which should be aimed at in the training of idiots, the mode of conducting the work, the establishment of a

school, in connection with the Asylum for the Blind, and the success, so far as can be yet shown, which has attended the experiment now making by order of the Legislature.

The first recorded attempt to educate an idiot was made about the year 1800, by Itard, a disciple of Condillac, upon a boy found wild in a forest in France and known as the savage of Aveyron. It was made for the purpose of proving the truth of the sensualist theory, that all ideas, and consequently the character, are produced by sensations excited in the body. The experiment failed, as the wild boy proved to be only an idiot. Itard, obliged to abandon his experiment and perhaps his theory, was too humane to abandon his pupil; and his efforts, perseveringly continued for more than five years, showed what might be done for idiots; and his ideas were afterwards carried out by the amiable and excellent Séguin, who had the good fortune to assist in these original labors.

In 1828, M. Ferrus, President of the Academy of Medicine, and Inspector-General of the Lunatic Asylum of France, organized a school for the more intelligent among the idiots at the Bicêtre, one of the principal hospitals for the insane in Paris, for the purpose of having them taught to read, write, and cipher, and trained in habits of order and cleanliness. His benevolence and success excited, about the same time, M. Falret to make a similar attempt to teach some idiotic females at the Salpêtrière, the other great asylum in Paris.

In 1833, Dr. Voisin, who had investigated the phenomena of idiocy more fully than any other individual, and had published several very valuable treatises upon the subject, attempted to organize a school for idiots in one of the Asylums Rue de Sèvres, and, in 1834, opened a private school with the same object.

"In 1839, he was made physician to the great hospital of the Bicêtre, and, aided by Dr. Leuret, he renewed and enlarged the school for idiots, of which he still has the general superintendence, the principal teacher being M. Vallée. It is due, however, to Edward Séguin, to say, that to him more than to any other person seems to be owing the great and rapid improvement which has been made in the *art* of teaching and training idiots. He had occupied himself with the subject for several

years, and in 1842 took the immediate management of the school at Bicêtre, which, however, he did not retain. He has labored with that enthusiasm and zeal in a beloved subject, which almost always insure success. He has put forth a degree of courage, energy, and perseverance, which, if exerted in the art of destroying men and cities, would have covered his breast with those crosses and decorations and tawdry bawbles, so highly prized by vulgar minds." — *Report of 1848*, p. 37.

In May, 1843, a committee of three persons, Serres, Flourens, and Pariset, the latter acting as chairman, was appointed to report upon a memoir laid before the Academy of Sciences by Séguin, on a mode of education suited to young idiots and simpletons. The report was presented to the Academy in the following December.

To give an idea of the condition and character of the idiots, and of the difficulties which M. Séguin would have to encounter, Pariset, in his Report, introduces us to the asylum in which the poor creatures are assembled, when Séguin first comes amongst them as their future teacher.

"What a sight! One is jumping about, bellowing and crying out; another is crouching in a corner, as silent and motionless as a statue. The first one whom you address runs chattering away; the next keeps bowing to you, and kissing his hand; a third makes signs of the cross all over his body; a fourth lies flat upon the floor; a fifth gnaws his fingers and laughs wildly."

"Not one can give an intelligible answer to your questions, so inarticulate is their voice. Further on are more hopeless idiots, — blind, epileptic, paralyzed. . . . Eyes have they, but they see not; ears have they, but they hear not. Their legs are unfit for standing, balancing the body, — for walking, leaping, or running. Their hands are unfit for feeling, seizing, or moving things." — *Report of 1848*, p. 38.

"In idiots those primitive tendencies, those original dispositions, aptitudes, tastes, impulses, wills, which form the nature of the individual, and the character, properly so called, show themselves without disguise. They are not masked by the suggestions of mind. The absence of intelligence brings them out in all their prominence. On the slightest acquaintance with idiots, we do not fail to discover, that, if some are gentle, modest, sincere, docile, unaffected, generous, frank, others are hard, obstinate, wily, deceitful, envious, rapacious, cruel, and, strange as

it may seem, full of vanity, haughtiness, and even pride, that lowest attribute, which, of all faults, is the most dangerous and most anti-social. In each individual may be found united, in different degrees, qualities contrary and inconsistent, forming those odd combinations which we so often find in the world, but which there are so artfully concealed."

"If this picture is not overdrawn; if an idiot of the lowest kind is only an assemblage of physical, intellectual, and moral deformities, mere ignorance, brutishness, and perverseness, it follows that to undertake his education is the most revolting and painful task, — a task incomparably more complex and difficult than that of deaf mutes or the blind. . . . Who would not have been affrighted by such a combination of difficulties united and strengthening each other?"

"Yet these extreme difficulties, we are happy to be able to declare, M. Séguin has in a great degree surmounted. Gymnastic exercises, properly varied, have given to their muscles greater and more uniform power. As their senses become better exercised, their movements have more accuracy and precision; so that they have learned to subject the action of the organs to the will, a faculty unknown to them before. By methods of instruction peculiarly his own, the details of which would be here out of place, he has brought his pupils to a knowledge of the alphabet, of reading, writing, drawing, and the elements of arithmetic and geometry. By making them compare the different sensible qualities of bodies, he has rendered them familiar with abstract ideas of figure, color, density, weight, &c., and with ideas of a higher class of relations, such as order, authority, obedience, duty. By thus habituating his pupils to exercises of body and of mind, he has made them more robust and more intelligent. He has successfully withdrawn them from their secret and pernicious habits, and will perhaps succeed in causing them to be forgotten; for each human being having only a certain amount of the power of action, the more he gives to labor, the more he withdraws from his evil propensities."

The subsequent progress of this school, and the condition of some others, are given in the letter from Mr. George Sumner.

"During the past six months, I have watched, with eager interest, the progress which many young idiots have made, in Paris, under the direction of M. Séguin, and, at Bicêtre, under that of Messrs. Voisin and Vallée, and have seen, with no less gratification than astonishment, nearly one hundred fellow-beings who, but a short time since, were shut out from all communion with mankind, who were objects of loathing and disgust, many of whom rejected every article of clothing, others of whom, unable to stand erect, crouched themselves in corners, and gave signs of life only by piteous howls, others in whom the faculty of speech had never been developed, and many whose voracious and indiscriminate gluttony satisfied itself with whatever they could lay hands upon, with the garbage thrown to swine, — these unfortunate beings, the rejected of humanity, I have seen properly clad, standing erect, walking, speaking, eating in an orderly manner at a common table, working quietly as carpenters and farmers; gaining, by their own labor, the means of existence; storing their awakened intelligence by reading one to another; exercising towards their teachers and among themselves the generous feelings of man's nature, and singing, in unison, songs of thanksgiving!

"The fact is now clearly established, that idiots may be educated, *that the reflective power exists within them, and may be awakened by a proper system of instruction*; that they may be raised, from the filth in which they grovel, to the attitude of men; that they may be taught different arts which will enable them to gain an honest livelihood; and that, although their intelligence may never, perhaps, be developed to such a point as to render them the authors of those generous ideas and great deeds which leave a stamp upon an age, yet still they may attain a respectable mediocrity, and surpass, in mental power, the common peasant of many European states." — *Report of 1848*, pp. 39, 40.

This school was visited in 1844 by Dr. John Conolly, Fellow of the Royal College of Physicians, and Physician to the County Lunatic Asylum at Hanwell, England. Dr. Conolly was admirably qualified to form an opinion upon the treatment of cases of disordered and deficient intellect, having been for many years devoted to this good work, and being distinguished for his acquaintance with the subject, and for his intelligence, and his well-tryed and consistent benevolence. We extract largely from a letter addressed by him to Dr. J. Forbes, editor of the *British and Foreign Medical Review*, in the January number of which for 1845 it appeared.

We premise the extracts most apposite to our imme-

diate purpose by a paragraph in an earlier part of the letter, in which Dr. Conolly speaks of the effects produced by the care taken at the Salpêtrière, which asylum he also most carefully examined, of a particular class of poor and hopeless patients.

“ Nothing does more honor to an asylum than the care and protection it extends to the imbecile and helpless. These unhappy beings may be neglected to a great degree with impunity ; and that in the old asylums they were grievously so is too well known. Among the objects which gratify me in every visit to Hanwell, none is more entirely satisfactory than the extreme attention paid to the most helpless of the patients, the imbecile, the idiotic, the paralyzed, and all who have fallen into the utmost weakness of mind and body ; a state in which they possess no interest for the ordinary spectator, whom they neither alarm by fury nor amaze by eccentricity. Unlike the less heavily afflicted, they can neither appeal to the philanthropy of the visitor, nor to the authority of inspectors ; and they would be lost if no compassion were excited by their very wretchedness and squalor, which, however, long pleaded silently and in vain. Among these are not a few whom the physician has traced through successive stages of mental and bodily decay, from the first storm of unreason to the last wreck of sense and intelligence, and who, he knows, can have no friend on this side of the grave if he ceases to be such. It is these abject creatures who have been rescued, by the active benevolence prevailing in asylums, from a state in which it was thought impossible to produce them to decent view. Many a wretch, heretofore doomed to lie in hopeless neglect, is now daily dressed in clean and warm clothing, and brought out of his bed to sit by the fire, or to breathe the fresh and invigorating air. A feeble smile of recognition still passes over the features of these poor, declining patients, and not a few of them utter words expressive of their content. They are reduced to the condition of children, and they are treated as children, fed as children, kept clean like children, put into bed like children ; they are only not punished like children ; but are guarded by night and by day from danger, violence, or neglect, until their poor remains of life can be husbanded no longer.” — p. 287.

“ I was accompanied round this asylum [the Bicêtre] by M. Battelle and by M. Mallon, the director, and had afterwards an opportunity of hearing from himself the exposition of the views of one of its able physicians, M. Voisin, whose singular zeal in the cause of the idiotic class of patients has caused difficulties to be overcome which appeared at first to be insurmountable. The first part of the Bicêtre to which I was conducted was a school

exclusively established for the improvement of these cases, and of the epileptic, and nothing more extraordinary can be well imagined.

"No fewer than forty of these patients were assembled in a moderate-sized school-room, receiving various lessons and performing various evolutions under the direction of a very able schoolmaster, M. Séguin, himself a pupil of the celebrated Itard, and endowed with that enthusiasm respecting his occupation before which difficulties vanish. His pupils had been all taught to sing to music, and the little band of violins and other instruments, by which they were accompanied, was formed of the old almsmen of the hospital. But all the idiotic part of this remarkable class also sang without any musical accompaniment, and kept excellent time and tune. They sang several compositions, and among others a very pretty song written for them by M. Batelle, and sung by them on entering the class-room. Both the epileptic and idiotic were taught to write, and their copy-books would have done credit to any writing-school for young persons. Numerous exercises were gone through, of a kind of military character, with perfect correctness and precision. The youngest of the class was a little idiot boy of five years old, and it was interesting to see him following the rest, and imitating their actions, holding out his right arm, left arm, both arms, marching to the right and left, at the word of command and to the sound of a drum, beaten, with all the lively skill of a French drummer, by another idiot, who was gratified by wearing a demi-military uniform. All these exercises were gone through by a collection of beings offering the smallest degree of intellectual promise, and usually left, in all asylums, in total indolence and apathy. Amongst them was one youth whose intellectual deficiency was marked in every look, gesture, and feature. I think a more particular account of this poor boy's progress deserving of record, as an inducement to the philanthropist to enter on a new field of instruction presenting many difficulties, but yet not unproductive of results.

"The age of Charles Emile is fifteen: he was admitted to the school in June, 1843. He is described as being of a nervous and sanguine temperament, and in an almost complete state of idiocy; the faculties which remain being in a state of extraordinary activity, and rendering him dangerous to himself and to others; but still idiotic in his inclinations, sentiments, perceptions, faculties of perception and understanding, and also in his senses, of which some were obtuse, and others too excitable. He was consequently unfit, to use the words of M. Voisin, to 'harmonize with the world without.' As regards his *inclinations*, he was signalized by a voracious, indiscriminate, gluttonous appetite, and

a blind and terrible instinct of destruction. He was wholly an animal. He was without attachment; overturned every thing in his way, but without courage or intent; possessed no tact, intelligence, power of dissimulation, or sense of property; and was awkward to excess. His *moral sentiments* are described as *null*, except the love of approbation, and a noisy instinctive gayety, independent of the external world. As to his *senses*, his eyes were never fixed, and seemed to act without his will; his taste was depraved; his touch obtuse; his ear recognized sounds, but was not attracted by any sound in particular; and he scarcely seemed to be possessed of the sense of smell; devouring every thing, however disgusting; brutally sensual; passionate, — breaking, tearing, and burning whatever he could lay his hands upon; and if prevented from doing so, pinching, biting, scratching, and tearing himself, until he was covered with blood. He had the particularity of being so attracted by the eyes of his brothers, sisters, and playfellows, as to make the most persevering efforts to push them out with his fingers. He walked very imperfectly, and could neither run, leap, nor exert the act of throwing; sometimes he sprang like a leopard, and his delight was to strike one sonorous body against another. When any attempt was made to associate him with the other patients, he would start away with a sharp cry, and then come back to them hastily. M. Voisin's description concludes with these expressions: — 'All the faculties of perception in this youth are in a rudimentary state; and, if I may venture so to express myself, it is incredibly difficult to draw him out of his individuality, to place him before exterior objects, and to make him take any notice of them. It would not be far from the truth to say, that for him all nature is almost completely veiled.'

"This description not only exemplifies M. Voisin's careful mode of observation, but shows that an example of idiocy less favorable to culture could scarcely have been presented to the instructor. This same poor idiot boy is now docile in his manners, decent in his habits, and capable, though not without some visible effort, of directing his vague senses and wandering attention, so as to have developed his memory, to have acquired a limited instruction concerning various objects, and to have become affectionately conscious of the presence of his instructors and friends. His general appearance is still that of an idiot. His countenance, his mode of walking, all that he does, declare his very limited faculties. Nature has placed limits to the exercise of his powers, which no art can remove. But he is redeemed from the constant dominion of the lowest animal propensities. Several of his intellectual faculties are cultivated; some have even been called into life; and his better feelings have acquired

some objects and some exercise. In such a case as this, we are not so much to regard what is merely accomplished for the individual. A great principle is established by it in favor of thousands of defective organizations. After witnessing the general efforts of this school of the most imbecile human beings, and hearing the particulars of Charles Emile's history, it was really affecting to see him come forward when called, and essay to sing a little solo when requested; his attempt at first not being quite successful, but amended by his attention being more roused to it. His copy-book was then shown to me, and his writing was steady, and as good as that of most youths in his station in life. The schoolmaster, who seemed to take pleasure in the improvement of this poor fellow, then showed us how he had taught Charles to count, by means of marbles and small pieces of wood, or marks made on a board, arranged in lines, the first containing an O, the second O O, the third O O O, and so on. Charles was sometimes out in his first calculations, but then made an effort and rectified himself. He distinguished one figure from another, naming their value. Large pieces of strong card, of various shapes, were placed in succession in his hands; and he named the figure of each, as, square, triangle, &c., &c., and afterwards drew their outlines with chalk on a blackboard; and, according to the desire of M. Séguin, drew a perpendicular, or horizontal, or oblique line; so effectually attending to what he was doing, that, if any line was drawn incorrectly, he rubbed it out and began anew. He also wrote several words on the board, and the name of the director of Bicêtre, without the name being spoken to him.

"This case was altogether the most interesting of those which I saw; but there was one poor idiot standing a great part of the time in a corner, to all appearance the very despair of art; even this poor creature, however, upon being noticed and brought to the table, proved capable of distinguishing the letters of the alphabet. Most of the others had received as much instruction as has been described, and could count, draw lines and figures, write, perform various exercises, and point to different parts of the body, as the head, the eyes, the arms, the feet, &c., &c., when named to them. In all these cases, and preëminently in that of Charles Emile, the crowning glory of the attempt is, that whilst the senses, the muscular powers, and the intellect have received some cultivation, the habits have been improved, the propensities regulated, and some play has been given to the affections; so that a wild, ungovernable animal, calculated to excite fear, aversion, or disgust, has been transformed into the likeness and manners of a man. It is difficult to avoid falling into the language of enthusiasm on beholding such an apparent miracle; but the means of its performance are simple, demanding

only that rare perseverance, without which nothing good or great is ever effected, and suitable space, and local arrangements adapted to the conservation of the health and safety of the pupils, to the establishment of cleanly habits, to presenting them with objects for the exercise of their faculties of sense, motion, and intellect, and to the promotion of good feelings and a cheerful, active disposition. The idiot who is capable of playing and amusing himself is already, as M. Séguin observes, somewhat improved. I can but regret that I had not time to watch the progress of this interesting school from day to day, and to trace the growth of knowledge in the different pupils; as, of the first ideas of form and color into writing and drawing; the development of articulation into the power of verbal expression; the extension of memory to calculation; the subsidence of gross propensities, and springing forth and flourishing of virtuous emotions, in a soil where, if even under the most favorable circumstances the blossoms and fruits are few, but for philanthropic culture all would be noxious or utterly barren."

Dr. Howe gives an account of the remarkable school for the instruction of idiots, especially those called Cretins, established on the Abdenberg, in Switzerland, by Dr. Guggenbühl, whose success he describes as gratifying beyond measure. After noticing briefly a school for the instruction of idiots in Prussia and another in England, he concludes with an earnest recommendation that, in the State of Massachusetts, "*measures be at once taken to rescue this most unfortunate class from the dreadful degradation in which they now grovel.*"

The school for the instruction of idiots in this State was organized, in connection with the Asylum for the Blind, at South Boston, in the autumn of 1848. Thirteen poor boys, from the age of six to that of fourteen years, were brought together, and placed under the charge of a well qualified instructor, as in a family. Mrs. McDonald, "a kind and motherly person, and most efficient house-keeper, was engaged as matron, and she, with intelligent domestics, made arrangements for receiving the children into a clean, comfortable, and pleasant home."

Dr. Howe divides all idiots, for the purpose of convenient arrangement, into three classes, founded upon the degree of their privation of intellect, — *simpletons* being the highest, *fools* the next, and *idiots* proper the lowest. In the school as first gathered there were some of each class.

When the last Report to which we have referred was made, this school had been in operation but little more than a year, a time hardly long enough to authorize any one to pronounce very decidedly upon the success of the experiment. Some facts, however, are stated of a highly encouraging character.

Speaking of the effect of severity and harshness in the treatment of children of feeble intellect, Dr. Howe says:—

“A case which illustrates the effect of this kind of treatment may be mentioned here, though a little out of place. My attention being called, a short time ago, to a boy, said to be idiotic and unmanageable, I went to his father's house to see him. It was a dilapidated and dirty room, dimly lighted, and intensely heated by a cooking-stove. There were several children, all of them dirty, but all decently clad, except one, a boy of thirteen, who was literally covered with rags. On opening the door, this boy ran skulking away, and hid himself behind the cooking-stove. He soon peered out, with a look of great terror, as if in fear for his life, or of a severe whipping. By degrees, and with great care, I got near him, though he trembled greatly, and would, occasionally, dart away from one corner of the room to another. When not running, he moved about with the stealthy tread of a cat, putting down his foot as carefully as if treading on ice, which he feared would break under him, and keeping his eyes fixed upon me. After long attempts to quiet him, and assure him, he was induced to take from my hand an apple, which he ran away with, and began to devour most voraciously. It was very unusual for him to show even so much confidence in a stranger. He commonly ran from any one who came in; and, if approached, he would scream aloud, and be convulsed with terror. It was considered remarkable, that he at last, very timidly, gave me the tip of his finger to shake hands at my departure.” — *Report of 1850*, p. 39.

This account is confirmed by a letter from Mr. Downer, the gentleman who had first drawn Dr. Howe's attention to the boy. The Report goes on:—

“This boy was quite unmanageable, by any means within reach of his father or friends. They knew no way to make him obey, but that of force and blows. He was formerly a tolerably bright boy, but he had been in this sad condition for years, and was rapidly growing worse. He seemed to live in continual terror, and seldom spoke a word. The first time that I heard him utter a word was one day when his father took hold of him, to make him obey some command, upon which, with his knees

fairly knocking, and his body trembling all over, he screamed convulsively, — ‘Will-good boy! Will-good boy!’ This was enough to show, that, whatever might have been the first cause of his strange condition, the daily treatment he was receiving was gradually crushing his feeble intellect, and would tend to drive him into hopeless idiocy, or insanity. And yet his father was a sober, well-meaning man, and not a cruel parent. He simply did not know how to govern his own feelings, and to *train* those of this unfortunate child. The boy was therefore taken into our school at once. He has been there but a few weeks, and the change in him is already most remarkable. He is still a little shy, but he has lost all appearance of terror; he not only comes readily when called, but often goes up to those belonging to the house, and puts his arms affectionately about them, and returns their caresses. He takes his place in the class, and strives to imitate all the motions of the scholars, and obey the signs of the teacher. He can select the letters of the alphabet, and understands a few words. He is obedient and docile, and tries hard to learn with the others. He is affectionate, and much gratified by any mark of praise or approval. He begins to talk, and is rapidly improving in every respect.

“The following letter, from Mr. Downer, will show how much, in the opinion of that gentleman, he has improved, under the treatment he has received, in his new home. The improvement is mainly attributable to the spirit of gentleness, which pervades the household. This has quieted all his terrors, and soothed his spirit, so that he is able to give attention to the judicious instruction which Mr. Richards imparts to him.

“ ‘*Boston, February, 14, 1850.*

“ ‘DR. S. G. HOWE: —

“ ‘DEAR SIR, — I availed myself, to-day, of your invitation, to visit the Institution for the benefit of the Feeble-minded, that I might have an opportunity of witnessing the improvement (if any) of the boy, Michael Mah, who has been enjoying its privileges; but I hardly know how to comply with your request, to communicate how his present appearance struck me, as compared to that which he exhibited before being placed there. When I remember his former wild, and almost frantic demeanour, when approached by any one, and the apparent impossibility of communicating with him, and now see him standing in his class, playing with his fellows, and willingly and familiarly approaching me, examining what I gave him, — and when I see him, already, selecting articles named by his teacher, and even correctly pronouncing some words printed on cards, — improvement does not convey the idea presented to my mind; — it is creation; it is making him anew.

"I also noticed an entire change in his manner of moving his hands, and whole body. In truth, as he stood in his class, it was with difficulty I recognized him, so changed was his appearance. I was struck, particularly, by the fresh and healthy appearance of his skin and complexion, which, formerly, was pale and haggard.

"If, Sir, he is a fair sample of what training and education can do for idiots, I can only say, God speed you in your endeavours to build up such an institution; it has but to be known to be appreciated, and to have the views of its founders carried into successful operation.'" — *Ibid.*, pp. 40-42.

The next case of which we shall quote the particulars is that of a child in a very low state of idiocy.

"Sylvanus Walker, aged six years; height, or rather length, for he had never learned to stand upright, was three feet four inches; weight, thirty-one pounds. . . .

"The cause of his idiocy, according to his mother's account, was mismanagement. Soon after his birth, a neighbour, who was kindly acting as nurse and assistant, took the poor babe close to a hot stove, and began to rub its head with *strong rum*, warming his head by the stove, in order to make it soak in the rum the better, and rubbing with her hand, diligently, for a long time, until a whole teacupful had been used. Of course, a considerable portion must have been absorbed, and the effect upon the nervous system was very powerful. The babe slept profoundly, and could not be aroused until the third day!

"When brought to our school, his senses were very inactive and dull; his eyes were languid in their expression, — almost vacant indeed, and very slow in their motions; his hearing was, apparently, more active than his sight, for, while he rarely noticed visible objects, he showed some liveliness and interest in musical sounds. Touch, or rather tactile sensibility, was almost wanting in his hands, and other parts of his body.

"He had no power of locomotion whatever; he could not stand upon his feet, nor sit up alone in a chair, nor even creep on his hands and knees. He lay quietly upon the floor, or wherever they placed him, by the hour together, or even all day long; and made no other movement than, once in a while, to raise his head upon his hand, with his elbow resting on the floor. In this posture, he sometimes played with any bright thing that came within the reach of his other hand. This was the extent of his amusement. He had no other occupation, save that of eating, or rather drinking, for he *could not chew* solid food, and was nourished mainly upon milk, of which he consumed large quantities; his mother said, sometimes nearly a gallon a day. He had not

learned to feed himself at all. He had no more sense of decency, when brought to us, than an infant.

"In respect to intellect, he was an idiot. He could not speak a dozen words, and not even those distinctly. He had no knowledge, no desires, no affections.

"At an age when other boys were at school, or at their sports, this poor little fellow lay motionless upon the floor, or bed, or wherever they placed him, without amusement, and without occupation; and so he would probably have lain during all the years of his youth. He would not have learned to creep, or to talk, had he lived to the age of manhood, for his limbs were powerless, and his parents did not know how to strengthen them, nor how to teach him language.

"The change and improvement caused in this boy's condition, by one year's training, have been most gratifying. He has been bathed daily in cold water; his limbs have been rubbed; he has been dragged about in the open air, in a little wagon, by the other boys; his muscles have been exercised; he has been made to grasp with his hands, and gradually to raise himself up by them. He was held up, and made to bear a little of his weight upon his lower limbs, — then a little more, until, at last, to his great delight, he was able to go about alone, by holding on the wall, or to one's finger; even to go up stairs, by clinging to the balusters. He can go round a large table, by merely resting one hand on the edge of it. The like improvement has taken place in his habits; he is observant of decency; he calls, when he wants any assistance; he can sit at the table, and chew his food, and even feed himself pretty well.

"His cheeks begin to glow with color; his eye is much brighter; he gives attention to what is passing around him; and his whole countenance is more expressive of thought. His improvement in language is equally great; he has learned many words, and can construct many simple sentences. His affections begin to be developed, and he manifests his attachment to persons by unmistakable signs. During an absence of several weeks, he did not forget his teacher, and used to show to his mother, that he wanted to see Mr. Richards. Such is the effect of a year's training; and it is but the beginning, for this boy will doubtless go on improving, and advancing more rapidly for every step heretofore gained. He was put down on the list as an idiot of the lowest kind, for he was quite in an idiotic condition, nor was there any means of knowing his latent capacities; it will not be surprising, however, if he should be raised, not only to the highest grade of idiots, or simpletons, but even lifted quite above that class." — *Ibid.*, pp. 46 – 48.

This case is given to show, that

"It is not merely desirable, but it is sometimes absolutely necessary, to commence the instruction of idiots with physical training, for some of them have never had their muscular system developed at all." — *Ibid.*, p. 46.

"The result, thus far, seems to be most gratifying and encouraging. Of the whole number received, there was not one who was in a situation where any great improvement in his condition was probable, or hardly possible; they were growing worse in habits, and more confirmed in their idiocy. The process of deterioration in the pupils has been entirely stopped; — that of improvement has commenced; and, though a year is a very short time in the instruction of such persons, yet its effects are manifest in all of them.

"They have all improved in personal appearance and habits, in general health, in vigor, and in activity of body. Some of them can control their own appetites in a considerable degree; they sit at the table with the teachers, and feed themselves decently. Almost all of them have improved in the understanding and the use of speech. Some of them have made considerable progress in the knowledge of language; they can select words printed on slips of paper; and a few can read simple sentences. They have gained a knowledge of many objects, their names, colors, forms, dimensions, &c. But what is most important, they have *made a start forward*. They have begun to give their attention to things; to observe qualities, and to exercise thought. The mental machinery has been put in operation, and it will go on more easily, and more rapidly, in future, because the greatest difficulty, that of getting into motion from a state of rest, was overcome when it began to move." — *Ibid.*, p. 71.

Such are some of the effects which had been already produced, in the autumn of last year.

A visit made to this school in November, 1850, after it had been in operation a little more than two years, shows that the progress has been continued, and presents, altogether, a most surprising and gratifying sight. The school, with respect to every child there except one, who was admitted the previous day, seems as quiet, as decent, as orderly, and almost as attentive, as a well-taught common school for intelligent children.

One boy, who, when he came under the charge of his patient, gentle, persevering teacher, could not, to save his life, lift his hand to his head, and could not even chew his food, but had always had it chewed and put into his mouth by his mother, now gets up from his seat, where he has been quietly sitting, walks, awkwardly indeed,

across the room, takes his seat by a desk, picks out words printed on cards, and, although he cannot articulate them, points to or touches *desk, head, hair, apron*, which the words stand for, and shows the delight with which he uses his newly awakened faculties, by a hearty laugh of pleasure.

Another, who, when first received, made day and night hideous by shrieks like those of a hyena, and, in all respects, was more like a brute than like a human being, now sits quietly and in silence, and has exchanged those horrid sounds for a few words, which it evidently gives him great satisfaction to utter.

The boy, Sylvanus Walker, who, two years ago, had not learnt even to use any of his limbs, sits, stands up, shakes hands, is pleased, and smiles, asks you how you do, and reads readily any part of a little book which was first put into his hands less than three months ago, points out any word you ask for on the page, and does all this with so much pleasure, that, when you are about to turn away from him, he asks to be allowed to read more, and eagerly reads to you his favorite passages. Like other children, he is sometimes wayward and refuses to read, but the brutish, animal will is gradually yielding to kindness and affection.

George ———, who knew nothing, could do nothing, observed not the first rules of decency, and was utterly helpless, and who, doubtless, under the usual system of neglect, would always have remained so, or, as is universally the case with neglected idiots, would have become, if possible, worse, takes the visitor's hand, talks, articulating distinctly, and goes to the letter-frame, upon the table, and not only selects and arranges the letters to spell any common short word, but, without aid, selects and arranges the letters and forms the sentence, *Our Father, who art in heaven, hallowed be thy name*; — divine words, which are now familiar to the eye, and which, if he continues to make the same progress, will soon, we may hope, reach the soul of the poor, rescued child. This boy was lately allowed to make a short visit to his parents; and when, at the expiration of the time, his teacher went to bring him home, the father began to thank him, and to tell him how much he was pleased with his progress. "George, now," he said, "*plays* with the other

boys; he plays *like* the other boys." He would have gone on, but he could only put his handkerchief to his eyes, — he could say no more.

The progress which these poor boys have made in two years is fully equal, taken altogether, to that which the same number of intelligent children would have made in the same time. It seems, indeed, vastly greater. They have been changed from motionless, stupid, speechless idiots, into walking, speaking, thinking beings. They have laid aside the brute and become human. They have made a beginning in the career of intelligence, and henceforward ordinary care will keep them in the path onwards. Their residence in the school for this short time has been already an unmeasured, almost an infinite, blessing to them, and to their friends, and to all who will ever come in contact with them. Each one of them was, and would always have continued, a heavy burden, a filthy, hideous, and disgusting object, grievous to the eye and to the heart of his parents. Each one of them, even now, if their education is carried no further, will be a help, a pleasant companion, capable of exciting and of returning affection. Each one will be in some degree happy, and capable of giving happiness.

* If we take only the lowest, the mere economical, view of the question, these children have gained, and through them the State has gained, by this beginning of an education, far more than it has cost the State to make the experiment. Every one of them would, during his life, have been, not only wholly unproductive, but a constant burden upon his friends. Almost every one of them would have needed nearly the whole care of some person entirely, or almost entirely, devoted to him. Not one of them had the proper control of his limbs, or could be of any use. Now almost every one of them is capable of taking care of himself, and of doing something useful in a family or workshop, or on a farm. The time of five persons has been devoted to these children for two years. If they had remained, uneducated, in their homes, nearly the whole time of ten persons, in so many different families, would have been given up to them as long as they lived, — for perhaps ten or twenty years.

The care of an idiot, as he is usually managed, where there is no expectation of improvement, and where no at-

tempt is made to improve him, must be the most dreary and repulsive task conceivable. Hope, which comes to all else, comes not to the attendant of an idiot. In its place are pain, anxiety, and despair. But not so in the school for idiots. The care which is methodical, which requires thought and contrivance, and is crowned with more or less success, ceases to be disgusting and repulsive. It is always pleasant to overcome difficulties, and here difficulties apparently insurmountable are overcome. It cannot but be gratifying to see the eye which has been always wandering, or fixed only on empty space, begin to come under the control of a teacher's will, and to answer to a feeling or a thought, — to see activity gradually taking the place of inaction, the will created where will has been wanting, limbs that have never obeyed the will gradually learning to obey. It must be pleasant to hear articulate sounds from lips that have never uttered any sounds but those like the cries of brute animals, — to see cleanliness, order, helpfulness, take the place of helplessness, confusion, and filth; the color of health succeeding to a deathlike paleness, and the smile of answering intelligence and affection where intelligence and affection never before spoke.

The time is not lost to the teacher. He has the satisfaction of having helped a fellow-creature to regain the lost gift of intelligence; and in doing it he will have made progress, mentally and morally, himself. That is not lost labor which requires the constant exercise of gentleness, of patience, of affection, of perseverance, of absolute self-control. If we consider to what frivolous objects a large portion of life is devoted, we cannot but feel that there are few who might not spare some time to assist in the education of idiots, and that that time would not be unprofitably spent.

Let it not be objected, that very little will come from the exertion of a vast deal of patience and attention; that, after all, the poor patient will have become, at best, only a simpleton. Think of the difference in the feeling of parents; think of the home into which is sent back a smiling, affectionate, thinking, helpful child, in place of the creature which had been an object of horror, fear, and disgust, even to a mother; think of the satisfaction of having done what could be done, — of seeing some intel-

ligence, some enjoyment, some capacity, some helpfulness, some indication of humanity, where before there were none. To the child the gain will have been boundless. A scene of enjoyment and progress, of conscious thought and intelligence, will have been substituted for the inanity of a mere animal existence. All that the child can be made to enjoy will be a clear addition to the sum of human enjoyment.

Many of the circumstances under which the experiment at South Boston has been made were very unfavorable. To all the teachers and assistants the work was entirely new. The superintendent, who had some experience, and, as these Reports prove, great knowledge of the subject, was obliged by ill health to be a long time absent. The pupils were taken from the very poorest and most wretched families, where their condition was far lower than it would have been in families in easy circumstances; — for every case of idiocy is more hopeless in proportion as it has been more neglected. Of the thirteen children early taken into the school, eight were over nine years of age; and all writers (there are not many) upon the subject of the education of idiots agree that the longer the treatment of idiocy is deferred, the fainter is the prospect of success.

Nearly all those selected for the school were of the lowest and most hopeless type, and so ill were they selected, that classification amongst them was nearly impossible. Thus the teacher was always acting at a disadvantage. If, acquainted by some previous practice with the work he was undertaking, he could have selected quite young pupils, of nearly the same age, and of a promising condition of body, the effect produced would doubtless have been far more striking.

Yet we have some doubt whether we ought to regret that the circumstances have been in so many ways unpropitious. If, with subjects nearly the worst that could be found, from the most wretched classes, with little previous knowledge of the forms and developments of idiocy, and no experience as to the kind of treatment best suited to different cases, and with all external circumstances unfavorable, the teacher has been able to produce such absolutely wonderful changes, what might he not have done if all things had been auspicious?

What may he not accomplish hereafter, if, with matured experience, capable and efficient assistants, and external circumstances favorable, he has the means furnished him of continuing the experiment? It is no longer an experiment. This is success. The question of the possibility of improving the condition of the most hopeless idiot is answered. If, under circumstances so unfavorable, in so short a space as two years, such changes as we have seen can be wrought in cases so desperate as those of which we have spoken, and of which we have *seen* the evidence, there is henceforth no place for despair in the worst cases that can occur.

The question of the continuance of the school is a most grave and important one.

There are in the State probably not less than eighteen or nineteen hundred idiotic persons. "By diligent and careful inquiries in nearly one hundred towns, in different parts of the State," the Commissioners "ascertained the existence and examined the condition of five hundred and seventy-four" persons in a state of hopeless idiocy. These were in 77 towns. Only 63 towns, containing an aggregate population of 185,942, were thoroughly examined. In these were found 361 idiots, besides insane persons. If the other parts of the State have the same proportion, the number of idiots in the Commonwealth, according to the census of 1850, must be nearly 1,900. There must be as many as one idiot in every 519, or perhaps 515, persons in the Commonwealth.

Conceive of the amount of suffering to the parents. Estimate the loss to the State from having so many persons, not only unproductive consumers, but consuming all the time and care of at least 900 other persons. Think of the infinite loss to humanity of 1,900 persons condemned to a condition often not more desirable than that of a brute animal.

If a public institution is maintained, many of these will be saved. Multitudes who have now no one to care for them will be taken care of. Whatever is done in a public institution will become known, and the effect will expand itself beneficially everywhere. There are now few who hope, and there are none who know how to care for idiocy. When the means, the course, and the efficacy of sanative measures are known, all will begin to

hope, many will find out what to do, and when and how to do it, and much private instruction will be given.

It is desirable that so great a good should be done publicly, for the sake of the great economy which may be used in the instruction of numbers. The time required for one will suffice for several.

The good will show itself, and go out to other States. Another instance will be added to the number of those in which Massachusetts has taken the first steps in the onward progress of mankind.

The whole subject of the education of idiots is so absolutely new in the history of humanity, and especially to general readers, scarcely any notice of what has been done having found its way into any but medical periodicals, — it has, moreover, so important a bearing upon the improvement of many of the processes of physical and mental education, even in the most highly endowed children, and it is treated with so much ability in these Reports, — that we shall make no apology for quoting somewhat largely the exposition of the principles on which the school now in operation has been and is to be conducted.

“The first and most important object aimed at, during the year, has been the improvement of the bodily condition of the scholars by physical TRAINING, that is, by regular and systematic exercises, for invigorating the body generally; for increasing the muscular strength and activity; for giving more ready and perfect command over all the motions of the body and limbs; and for quickening all the senses.

“Whatever system is adopted for the instruction of idiots, the foundation of it must be laid in physical education, that is, thorough bodily training. When a common boy first comes under the teacher's care, this training has generally been accomplished; his body has been broken in, as it were, to the service of his will; he has learned, in the games and sports of childhood, and in various ways, to have prompt and entire command of all his muscles. It is not so with the idiot.

“The first thing, then, was to invigorate their bodies, and to give them more complete command over all the muscles. This has been done by diet, by bathing, by walking and running in the open air, and by various gymnastic exercises, such as standing erect, raising first one foot, then the other, one arm, and then the other; by marching; by climbing on ladders; by swinging dumb-bells; by holding out objects at arm's length; by tossing and catching balls; and by various movements of the body and

limbs, at the word of command. This has been followed up with such variations as occurred to the teacher, in order to prevent monotony ; — and with the most marked effect. A manifest improvement has taken place, not only in the health and appearance of the boys, but in their capacity for taking care of themselves.

“ But this is not all, by any means. Bodily training is an important agent in the development of the mental and moral powers, though it seems only to promote muscular strength and manual dexterity. When a child is learning to balance himself on his feet, he is doing something for his mind as well as for his body ; he is training his mental faculties, as well as his muscular fibres ; and when he first toddles from the supporting corner to his mother’s arms, he brings into play enterprise and courage, as well as arms and legs. And so it is through childhood, boyhood, and youth. Every new effort, every new triumph over difficulties, every new game, every new undertaking, be it ever so simple, which gives dexterity and hardihood of body, gives also quickness and vigor of mind. The marble, the top, and the hoop ; the sledge, the skates, and the ball ; the boat, the gun, and the horse, may, each and all of them, be of priceless value to the mind. Exercises with them need not be mere idle sports and useless pastimes ; they are, when well timed, better both for body and mind, than ill-timed tasks and lessons.

“ The idiotic child seldom shows a taste for any toys, except the very simplest ; — sometimes not even for these. What little taste, however, he may have, should be cultivated. If he leaves the rattle, and comes to blow a tin whistle, or drag a wooden horse, it is a sign of *progress* ; he must be encouraged in it ; and his teacher must not lose hope if he creeps when he would have him run. The poor boy must ever be *behind* ordinary boys. Before he can trundle a hoop, a bright lad may learn to drive a locomotive engine ; before he can fly a kite, the other may learn to soar in a balloon ; before he can cross a pond upon skates, the other may be exploring the arctic regions. But this very helplessness should appeal to our hearts ; and because the poor creature, shorn of the wings of intellect, and crippled in all his faculties, is lagging far behind in the general race of progress, we should lend him a helping hand, lest he be entirely lost.” — *Report of 1850*, pp. 44 – 46.

“ Bodily training, as has been already said, must not only be the first, but almost the last, step in the course of instruction of some idiots. Important as it is in the education of all youth, it is especially so to all of this class. It not only invigorates the general health, and induces sound sleep, thereby indirectly promoting mental vigor, but it has, moreover, an immediate and direct

influence in calling out the *attention*, and giving command of it. This is a very important matter, and requires particular notice.

"One of the greatest difficulties in teaching idiots arises from their listlessness, and their dislike to any mental effort. They are, or seem to be, unable to give continued attention to impressions made by external objects. . . . The idiot of the lowest kind gives but little attention to the impressions upon his senses; eyes has he, but he sees not; ears has he, but he hears not. Even hunger calls not his taste into action; he cares not for flavors or savors, — he only wants to fill up an aching void, — no matter whether it be with cunningly cooked dishes, or crude garbage.

"To mental impressions he is, of course, less attentive than to sensuous ones. So unused is he to any mental effort, that he not only dislikes to think, but he really seems uneasy and pained when he is compelled to think. If his attention is forcibly aroused, it flags again in a moment. . . . His teacher has the greatest difficulty to keep his eye fixed upon his own. It *sidles* off continually, and drops downward. He must be spoken to loudly and earnestly. Visible objects must be presented continually, to illustrate the subject of the lesson. They must be of bright colors and striking forms; they must be presented in various positions, and his attention must be drawn to them by earnest speech and fervid gesticulation. When, by these means, his listlessness has been overcome, and he begins to give attention more readily, and to keep it up longer, he has really gained a great deal. . . . Many of the exercises of our school, though repeated again and again, may seem to give nothing more than a little increase of manual dexterity; a little more ready command of some of the muscles of the body. The principle, however, is this, and it is an important one: — that *every movement of the muscles requires the exercise of the will, and of the attention*, and by this exercise some of the mental powers are really strengthened, and their activity promoted. It matters not much by what particular kind of exercises this effect upon the will and upon attention is gained.

"This principle has been steadily kept in view during the first year's training of our boys, and its good effects are already demonstrated. The constant call upon volition and attention in gymnastic exercises has not only given more tone and vigor to the system, more strength and dexterity of body, but more ready command of *attention*, and therefore more real mental power." — *Ibid.*, pp. 48 – 50.

"The attempts to convey DIRECT INSTRUCTION have been confined principally to giving lessons upon objects which address themselves immediately to the *senses*. In all the exercises for

training the senses, some real knowledge of the qualities of the objects must of course be gained, but the conveyance of knowledge in those exercises has been secondary to the improvement of the senses themselves.

"The untutored idiot gives so little attention to the appearance of things, that often he does not even distinguish bright colors, unless his attention is directed to them. Large pieces of bright-colored pasteboard or paper are placed before him, and he is required to distinguish between red and black, and blue and green, and the like. At the same time, the names of the colors are given, and he is required to learn and to repeat them. In this, of course, the disposition to imitation must be relied upon, because the scholar does not understand the words. . . . Considerable time must be spent upon exercises in naming objects, and the idiot must be made to repeat the name, perhaps, many hundred times; for these simple elements of knowledge, which other children learn merely by the sportive exercise of their senses, can be mastered by him only with patient and oft-repeated efforts.

"It will serve to give an idea of the tediousness of the process, to state that Mr. Richards was obliged to make a boy of thirteen years of age repeat three consecutive words six hundred and forty times, before he could be sure he would do it correctly. The same process has to be gone through with in order to teach them other qualities of objects. Balls made of different materials, of wood, woollen, leather, India-rubber, &c., are placed upon the table before them, and they are drilled upon their names and qualities. The same is done with regard to objects of different size and shape. Step by step, and slowly, often turning back, and going over the inch of ground he has gained, the idiot creeps forward a little. It may cost him a score of lessons to learn to distinguish between the length of a foot rule and of a yard-stick, but when he does, he has gained some positive and directly useful knowledge.

"Different kinds of grain are kept in boxes, and measures of different capacities are at hand. The same may be done with a great variety of substances; fruits, spices, &c., &c. Having learned to know the difference between one and two, between a handful and a pint, a pint and a quart, the idiot is made to pour two successive pint measures into a quart measure, and then his feeble intellect is taxed to comprehend that two pints make a quart. This is no light task for his untrained mind. Hour after hour, and day after day, he must fill a quart measure, pronounce its name, and the name of the grain, empty it into a larger measure, and count the number of times he does it, in order to fill a peck. It is very hard to teach him that one and one make two;

harder still, that two and two make four. Without the aid of *objects*, of the things themselves, he would never comprehend the relative quantities composing pints and quarts, quarts and pecks, pecks and bushels. With their aid even, his ideas of their relations may be vague and indefinite, but perhaps not more so than many a boy who knows Latin and Greek enough to enter a college, but who never had the relations between measures demonstrated to his senses; and is perplexed to remember whether it is four pecks and eight gallons, or eight pecks and four gallons, that go to make a bushel." — *Ibid.*, pp. 59 – 61.

"It is not deemed necessary to go into a detail of all the modes of instructing the pupils in our school, because these particular modes are unimportant. Enough has been said to illustrate the principle. With this principle in his mind, each teacher will find ways and means to carry it out. To each of the pupils' senses the appropriate objects are to be presented in the concrete, and their names, numbers, and qualities are to be taught. To the eye are to be presented colors, forms, positions, motions, and measures; to the ear, sounds, in all their varieties of concord and discord, of time and tune; to the feeling, sizes, resistance, smoothness, roughness, elasticity, and weight; — to each sense, its appropriate objects, varied in as many ways as possible, and made as different from each other, and as striking, in appearance, as can be.

"After the senses are trained to take note of their appropriate objects, the various perceptive faculties are to be trained by exercises adapted to each of them. The greatest possible number and variety of facts are to be gathered by the exercises of these faculties, — and to be garnered up in the memory, — as a store, out of which the higher mental faculties may draw materials for constructing general ideas.

"The efforts made to teach reading have been, upon the whole, satisfactory. Some even of the lowest class have learned to select words, printed on slips of paper. The ordinary method of teaching the letters first was tried, but failed; that of teaching each word, as a whole, that is, as a complex sign of a thing, was more successful. For example, the different powers of the three letters *h*, *a*, *t*, could not be understood; but the complex sign made by uniting the three, and making the word *hat*, could be understood as the sign of the thing worn upon the head. It was the same with Laura Bridgman. The success in these cases shows how well this mode of teaching reading is adapted to the simple understanding of children.

"Besides imparting mere knowledge, there is a still higher duty to these unhappy beings, which is to bring out, and to train, as far as may be done, the feeble germs of their social affections,

and their moral sense, their love to men, and their responsibility to God. As this is the highest, it is also the hardest task of all; for, as the peculiarly human attributes upon which all virtue is founded are last in the order of development in the progress of the race, so they are feeblest in those whose low organization throws them back nearer to the original animal condition. We must profit, however, by the great lesson of patience set us by Nature in her slow development of the race, where the long day of a thousand years is followed by the morrow of a thousand, in which a small but certain progress is clearly shown. How long men remained in the animal condition we know not; we first find them in the state of unthinking pagans; slowly they become reasoning heathens; and at last, believing Christians, in which state they linger long before they manifest their sense of being truly children of God, by loving all their brethren, and thus obeying the will of their Heavenly Father.

“If, then, those who, in advance of the rest of the race, have arrived at what they call Christianity, are still selfish, and ready to fight for their own selfish ends, how shall we expect the poor idiot, who has not even arrived at the point of development at which other men become pagans, — who has never felt enough of the blind spirit of veneration to make him bow down and worship an idol, — how shall we expect him to manifest the true sense of duty to God, by love to men? The task is hard indeed, but not hopeless; and what we sometimes see in little children should greatly encourage us.

“Little children do indeed continually manifest the germs of noble sentiments and generous affections, as well as of the intellectual powers; — but how differently are they treated! For the germs of the intellect there is early culture, and skilful training. The best talent of the civilized world has been brought to bear, for generations, upon the subject of its development. From the infant school, up to the university, almost all the incentives, all the prizes, all the honors, are for mere intellectual excellence. Talent! talent! that is the one thing needful! States found and support, and rich men endow, establishments for all sorts of intellectual culture; which is all as it should be; but where are the systematic means for the culture of practical love and goodness?

“Let the wisdom and the power of man be devoted to finding out and putting into operation ways and means for making children virtuous and good, as they have been for making them merely wise, and the result will be equally great.

“Much as the idiot needs physical training and intellectual instruction, he needs moral training and elevation equally. It has been said before, but it cannot be repeated too often, that his appetites and propensities, being never restrained by any intellect,

or any moral sense, seem to monopolize for themselves all those energies of the system, which, in other persons, are expended in part through the action of moral and social affections; hence those appetites and propensities increase by what they feed upon; they grow with his growth, and strengthen with his strength. He has no idea of the capacity of his stomach, and therefore he gorges it; he has no idea of property, and therefore he steals; he has no idea of delicacy, and therefore he continually offends that of others; he has no idea of affection, and therefore he does not love; he has no idea of moral and social relations, and therefore he fulfils none of them. All this is true of the uninstructed idiot; but, even though he has none of these ideas *developed*, he has, nevertheless, the latent *capacity* for their development, and it is upon this capacity that our expectations of his moral culture and elevation must be founded.

"The idiot has within him the germs of the moral virtues and social affections, but they are like seeds lying in a wintry soil; they will never sprout, if left to themselves; we must warm them into life, by subjecting them to genial influences; we must quicken their growth, by surrounding them with objects of affection, and by giving to them the daily influence of the sunshine of love. Under these influences there will be growth; tardy and slow indeed, but still growth. The idiot will learn what love is, though he may not know the word that expresses it; he will feel kindly affections, though he cannot understand the simplest virtuous principle; and he may begin to live acceptably to God, before he has learned the name by which men call Him.

"There may thus be training to the exercise of the affections, long before any instruction can be given in their nature; and to virtue, long before its precepts can be understood; indeed, without this training, the precepts are apt to be like seed sown upon stony ground.

"As has been said before, the idiot of the lowest class is but an animal, yet, when the cries of the animal nature are hushed, and the talisman of love is presented, then the long dormant affection will manifest itself; as in the cold and senseless iron a sort of answering life appears when the magnet is brought near to it.

"In our pupils, even of the lowest class, it is easy to discover the faint manifestation of the affections; as in the case of the one who can neither speak, nor walk, nor creep, nor even chew, but who manifests the pleasure he feels when any one in woman's apparel approaches him; — it brings back the memory of a mother's love. He shows as plainly as looks and motions can show, that he loves the matron; his eye glows with a kindly warmth, and his idiotic look is lost for a moment, in the gleam of affection which lightens his countenance. He understands not

speech ; but he understands the natural language of kindness, and strives to answer to it.

“As to the higher moral nature,—the sense of right and wrong,—the supremacy of conscience, and the feeling of accountability to God,—we look almost in vain for any rudiments of these crowning glories of humanity in the uninstructed idiot. To him the animal nature, the appetites and propensities, are given in nearly the same degree as to other men, and it is by being unrestrained and unbalanced that they become rampant ; in capacity for the social affections he is more stinted ; still more so in the intellectual powers ; and is left utterly without any moral or religious sense. He cannot therefore become, as compared with other men, an accountable moral agent. He is destined to remain through life a little child ; as such he must be regarded and treated ; his feeble powers of self-government must be strengthened ; he must be surrounded by the kindest and best influences ; he must be spared from undue temptations ;—but, after all, the responsibility for his conduct must rest with those upon whose sense of justice and mercy God has made him a helpless dependent.” — *Ibid.*, pp. 65–70.

Our object has been to give, as briefly as possible, and almost entirely by extracts from the writers who have treated of this subject, some idea of what has been done, and of what can be done, in this apparently most hopeless of all the fields of human culture. If a little of the interest to which we think the subject entitled shall be excited in our readers, we may resume it in a future number.

G. B. E.

NOTE.

THE concluding article on “The North American Review on Hungary” will appear in the next number.

NOTICES OF RECENT PUBLICATIONS.

Jamaica in 1850, or the Effects of Sixteen Years of Freedom on a Slave Colony. By JOHN BIGELOW. New York and London: G. P. Putnam. 1850. 12mo. pp. 214.

MANY of the arguments adduced in defence of African slavery are such as would never have been brought forward had the question concerned the enslavement of white persons. A similar remark applies to much that is urged in connection with the inquiry, What are the results of emancipation in the West Indies? The "skin not colored like our own" makes a great difference in the one case as well as in the other. Were some millions of white men in the Old World to shake off, and without bloodshed, a bondage even more terrible than that which presses down the Russian serf, the question whether they were to be congratulated on their success would hardly be decided by a simple reference to custom-house statistics, or by the results of an inquiry how far their former oppressors were pecuniarily benefited by the change. If some province of Austria, where feudal institutions still remain, were to make a successful struggle for freedom, American sympathizers would not readily grant that it had turned out a failure, because the incomes of the great landholders had suffered somewhat in the transition. Were some security for liberty and life wrung from Ferdinand of Naples by his subjects, there might be a falling off in *his* income. Perhaps we should learn, too, that even under comparative freedom the dwellers in that sultry clime, and on a soil which produces with little labor all they need, would not be half so industrious as are our laborers. Nay, further, it might be proved by figures, that, since the era of freedom, the exports of sulphur and macaroni had gradually fallen off. All this might be true, and yet we should regard the question of bondage or freedom as by no means settled by such considerations as these. There would be other inquiries to be made. How is it, we should ask, with the people who are more numerous than are those who were the former proprietors and landholders? How is it with interests other than those represented in any table of exports? Are the people better off as respects the comforts of life? Are they happier than they were under the old system? Is crime diminishing? Are school-houses and churches springing up? Allowing, of course, for delays and impediments, incident to every great change in the

economy of a country, and something also for climate, and more especially for the bad effects on energy and character of the previous years of misrule, is the great mass of the people, we should ask, making gradual yet sure progress in intelligence, morality, and the arts of life? If an affirmative answer were given to these inquiries, we should, to say the least, look upon the great experiment hopefully; and, as lovers of liberty, with earnest sympathy towards the emancipated class.

Not so, however, do most people argue in reference to the results of emancipation in the West Indies. Though all these questions admit in this case of an affirmative answer, the great question is still urged, as if on the reply to it, and on that alone, the whole argument rested, How do the advocates of emancipation account for the falling off in exports and in the value of real estate in the British West Indies?

It is to this class of inquirers that the work of Mr. Bigelow is addressed. We do not find fault with him that he does not lay somewhat more stress upon the considerations of a more general nature just referred to. His argument he probably felt would be all the more effective if directed against what are called the doubts and objections of "practical men" to the whole scheme of emancipation. We think that he has prosecuted his task with singular ability. Though not superseding the works of Edwards and Gurney on the same subject, Mr. Bigelow has the advantage of the former, inasmuch as his observations relate to Jamaica since emancipation, while his book will recommend itself to some minds as not being, like that of the latter, the work of a professed Abolitionist.

We are glad to see that he avoids the opposite errors into which most writers have fallen. He does not, in order to make out his case, gloss over the undoubted fact, that great depression has fallen upon certain branches of industry in Jamaica, and that many plantations have been abandoned or sold at greatly reduced values. Neither, on the other hand, does he keep in the background an equally important fact, that the Island previous to emancipation was far from being prosperous; it having been, indeed, on the brink of pecuniary ruin. People often speak of the present state of the British West Indies, as if *under slavery* there were no such things as heavily mortgaged estates and exhausted lands. In maintaining that the *Emancipation Act only precipitated a result which was inevitable*, our author meets a very important class of objections frequently urged against that measure.

The main causes to which he ascribes the declining condition of some of the pecuniary interests of Jamaica are, first, the degrading estimate placed upon every species of labor by the *white*

inhabitants ; second, the blighting influence of absenteeism ; third, the heavy mortgages upon landed estates ; and, lastly, the large size of the properties. All these points are treated with great clearness, and the whole argument is in the highest degree encouraging to those who wish well to humanity, black as well as white.

On one further point (though he is not by any means the first who has presented it), he is also very satisfactory. He meets, it seems to us, most triumphantly the plea, that the emancipated slaves will not work on the plantations, by showing that this is simply because they prefer to work on their own small properties to laboring for their masters at wages of eighteen, or, at the most, twenty-four cents a day, — they boarding themselves, — and that, too, where most articles of food are twice as dear as they are with us. What a commentary on the complaint that emancipation has worked badly, is the fact, that more than one hundred thousand former slaves have become owners by purchase of small properties, ranging from one to three acres in extent? We should not say that England was declining, if we should learn that the great estates, now owned by comparatively a handful of men, were rapidly being cut up into small portions, and that those who were once day-laborers upon them were every day becoming themselves small landholders. Nor should we be astonished if they preferred working on these to tilling the ground belonging to others. On two other causes of the existing depression, we are surprised that Mr. Bigelow does not lay more stress. It seems to have escaped his notice, that the complaint of deficiency of labor is no novel one. It dates back to 1807, the time when the slave-trade was abolished. From that period down to the year of emancipation, there has been a continual decrease in the number of black laborers ; and also in the export of sugar. So that the legitimate inference from the complaints on this score is not so much that the Emancipation Act was a mistake, as that the abolition of the slave-trade was a great error. The other point to which we think he does not give sufficient prominence is the effect of the repeal of the protective duties on colonial sugar upon the production of this article. We suspect that the opinion of those most interested in the matter, the inhabitants themselves, “who,” he says, “ascribe their ruin, not to the abolition of slavery, but to free trade,” and who affirm, “that, if they only had the protection on the staples of the Island which they enjoyed with slavery, they would prosper,” — we suspect that this opinion is entitled to much more weight than our author is willing to give to it.

To the opinion of Mr. Bigelow, under the head of “Future Destiny of Jamaica,” that it will soon become a very prosperous

member of our own confederacy, we cannot assent. Even if England made no objection to the scheme of annexation, it could hardly come into our union as a slave State. It is almost equally improbable that our Southern brethren, having seen its efficiency so often, would abstain from the cry, "We 'll dissolve the Union," if it be admitted as a free State. There is nothing to indicate that Jamaica will cease to be a British colony. Great Britain has no more loyal subjects than the colored people of her emancipated Islands.

We agree, however, with our author, in thinking that the tendency of all the influences he has enumerated "is to throw the land into the possession of those who can and will cultivate it." We do not see aught in this fact to discourage the hopes of the friends of freedom. We cannot, indeed, expect that Jamaica will ever present the spectacle of a population as thrifty, as laborious, as enterprising, as that of New England. The influences of a burning sun, in these regards, will probably be felt by black, as they are by white, men in Europe and Asia, as well as in South America and the West Indies. Still, making all due allowance for this consideration, there are some circumstances which are highly favorable in the condition of the former. We can merely glance at them. Notwithstanding all that is said by the planters and others, the division of the large estates of the Island, which is everywhere going on, notwithstanding the opposition of the great landholders, is destined to have a most beneficial effect upon the character and prospects of the blacks, in giving them a feeling of independence, and in exciting their honorable ambition as owners of the soil on which they labor. It will have the further effect of turning the attention of the population towards other branches of industry than those of sugar-making and cotton-picking. Thus encouraging invention and skill, and sharpening the faculties, — in a word, improving and elevating in all respects the man, though possibly at the cost of a falling off in the exports of the two great staples of the Island under slavery.

It is also a most fortunate circumstance, that the religion of the country is Protestant. Who can doubt that one main cause of the low condition of St. Domingo, and the South American states, is the blighting influence, everywhere manifest throughout the world, of Roman Catholicism?

Whatever force these considerations may have, whether much or little, we think most of our readers will none the less be of the opinion, that it is better for all parties that Jamaica should be in the hands of the blacks, than that it should be in the hands of the whites with the others as a part of the property, to do by constraint what these white brethren will not do, namely, till and

cultivate the soil. Even if the question of attendant advantage following emancipation were more complicated than it is, even if the disorders following freedom in the West Indies were as great as those resulting in some cases in Europe from the change from oppressive to free institutions, we should still believe that in the long run, both for blacks and whites, freedom is better POLICY even, than slavery can be. There may be inconveniences under freedom, but slavery has these as well. The thought of the future of freedom may suggest some anxieties, but they are not so great as those which lower over the future of slavery, whether it exist in an island in the Caribbean Sea, or in one of our own United States.

In taking leave of our subject, we would express the hope that no difference of opinion of ours in respect to minor points will lead our readers to suppose that we would detract in any degree from what we deem the great merit of the book we have examined. It is the work of one who, having had apparently rare opportunities for observation, has used them with a degree of impartiality which is also somewhat rare. We know of no one who, on the whole, we think, could have produced a book on this subject better adapted to invite the confidence of the reader, as regards the general accuracy of its statements and views, and to repay perusal.

The Civil Law in its Natural Order. By JEAN DOMAT. Translated from the French, by WILLIAM STRAHAN, LL. D., Advocate in Doctors' Commons. Edited from the Second London Edition, by LUTHER S. CUSHING. In two volumes. Boston: Charles C. Little & James Brown. 1850. Royal 8vo. pp. 978, 790.

THE author of this work, Jean Domat, was a man distinguished not only for the depth and variety of his professional attainments, but for his pure life and upright conduct. That he was honored with the friendship and confidence of the illustrious Pascal is in itself no small commendation. He was also much connected with the members of the Port Royal Society, and always ready to aid them with what they doubtless often required, the advice of a practical and sagacious man of affairs.

His great work, the Civil Law in its Natural Order, was the fruit of a long life of assiduous devotion to legal studies. Although it is moderate in bulk, compared with the voluminous treatises of many other jurists, its brevity and condensation are in themselves proofs of the patience and care with which it was prepared. It is a work unlike those legal text-books which

English and American lawyers are in the habit of consulting. These last are, as a general rule, merely practical summaries of the law, often prepared in a careless and slovenly manner, and little more than a digest of reported cases. Their object is merely to furnish the bar and the bench with a rule for the decision of litigated cases, and considerations of form, symmetry, and proportion are quite discarded. The object of Domat, on the contrary, was to give the essence and spirit of that great monument of human wisdom, the Roman law, and to present such of its principles as were of general interest and universal application, disembarrassed from all technicalities, and in their natural and scientific order. He commences his work with a chapter on the first principles of all laws, which he contends were unknown to the pagans. He then proceeds to what he calls the two great laws of man, which are those laid down by the Saviour in the twenty-second chapter of Matthew, verses 37, 38, 39, comprising love to God and love to man. From these he deduces the various relations of man in civil society, the duties which arise from those relations, and the manner in which they are expounded and enforced in the Roman law.

This work was published at the close of the seventeenth century, and has ever since maintained its ground as a legal classic. This position is due to its great learning, its luminous arrangement, its philosophical method, and its enlightened spirit. Wherever the Roman law is in force, it has been studied as we study Blackstone. It was translated into English by Dr. Strahan, in 1733. The present edition is that translation, which has been compared with the latest edition of the original, and many errors corrected. An index has been furnished (prepared by Mr. Henry Ware), and material aid has been given to the student in search of the original authorities by an alphabetical list of all the rubrics of the several titles of the Institutes, Digest, and Code, subjoined in an appendix to the second volume. The name of Mr. Cushing is a sufficient assurance that any editorial labor which he has undertaken to do has been well done.

The work is beautifully executed, in a convenient form, and offered at a moderate price. As the Roman law is still in force in Canada, in Louisiana, in Texas, in California, and in the new Territories of the United States, and as our own courts are always inclined to pay an enlightened respect to the eternal principles of justice which are therein embodied, we hope that the publishers will find no cause to regret their liberal enterprise, but that they will be encouraged to publish other standard works in the civil law.

A Biblical Trinity. By THEOPHILUS. Hartford, Conn.: Edwin Hunt, 6 Asylum Street. 1850. pp. xxxvii., 332.

THIS is a bold, independent, strongly-written work, demolishing with remarkable force the common views of the Trinity, and insisting on giving up the *theories* which have been embodied in creeds for the *facts* which are taught in the Scriptures. It is written evidently by one educated under Orthodox influences, and still connected with Orthodox associates. He is familiar with the whole history of his subject, and especially with the views and reasonings of Orthodox men belonging to the present generation. The book is clear in style, energetic in thought, and, while it indicates little respect for human speculations, is marked by a profound reverence for the sacred writings. The particular view of the Trinity which it maintains is, that there is one Supreme God, who, under whatever forms he may manifest himself, or through whatever agencies he may act, is still the same unchangeable Jehovah, and that, as Father, Son, and Holy Ghost, he is "revealed to man in different capacities and relations for the work of redemption," that he is "all-sufficient for every work needful and proper to be done, whether a work actually performed by his own direct and gracious agency, or by his Son, or by any created beings whom he sees fit to employ in carrying on and carrying out the purposes of his grace. This God, the Father of our Lord Jesus Christ, is that Divine Being who performs all Divine works whatsoever. It is *He* who 'dwelleth' in the Son, and who 'doeth the work' by or through him: 'for there is one God, and one mediator between God and men, the man Christ Jesus'; and 'there is none other God but one.' This is the God of the Bible, — *the Godhead as revealed to man.*"

We welcome the book as a vigorous and sincere effort made in the right direction, — the effort of a strong mind to shake off the bondage of human creeds, and attain to the liberty with which Christ would make us free. Its reasoning is peculiarly adapted to those who have been brought up in the Orthodox faith, and must do something to bring them back to a more direct allegiance to the Scriptures without the intervention of human authorities. It may also be read with advantage by any who are interested in the subject, and who have a taste for theological discussion when carried on with ability, and with a remarkable freedom from unfairness or bad temper.

Richard Edney and the Governor's Family. A Rus-Urban Tale, Simple and Popular, yet Cultured and Noble, of Morals,

Sentiments, and Life, practically treated, and pleasantly illustrated. Containing, also, Hints on Being Good, and Doing Good. By the Author of "Margaret," and "Philo," "Margaret, a Tale of the Real and the Ideal," and "Philo, an Evangeliad." Boston: Phillips, Sampson, & Co. 1850.

WE should place this tale among the very first of the class to which it belongs. It is evidently a labor of love on the part of its author, if it be a labor at all, and not rather the jubilant outpouring of a soul full of activity and of genial sympathies and affections. It is written in strong, idiomatic English, by one affluent enough in language to use precisely the words he wants, and to reject those which he does not want. The style, like the sentiment of the book, is flexible and free; possibly some readers may think its freedom is that which comes from an excess of health and animal spirits. It adapts itself everywhere to the subject, deepening with the interest of the story, adequate to the expression of the strongest and most passionate thoughts, and, what is a severer test of skill in writing, neither stilted nor halting in the unexciting portions of the narrative. There are passages, in all not taking up more than a dozen pages, which remind us of the patches with which the beauties in Queen Anne's times sought to adorn themselves. They are not needed; there is variety enough without them; the satire they would convey is obscure, clumsy, out of place; and they might be removed without leaving so much as a scratch on a single feature of the tale. A literary work, not less than a painting, has its lights and shadows. Here they are adjusted with perfect freedom and naturalness, but with admirable effect, while the toning of the whole, notwithstanding the diversified and almost incongruous incidents and characters included in it, is made to harmonize all the parts, and to throw over them a warm and cheerful religious glow.

In the description of natural objects, as any one who reads the first three pages may see, there is a power almost unsurpassed; yet the descriptions are never permitted to clog the narrative, or in critical places to make us wish them out of the way. The snow-storm, the June freshet, Winkle — for is not he a natural object? — and the road he travelled over, are not gratuitous accessories brought in, but active and essential agents, carrying us on with the story, and in our recollections blending themselves with its incidents, from which they cannot be separated. So, the philanthropical measures that are discussed, always in a genial mood and often wisely, instead of interfering with or retarding the action of the piece, help it on and add new elements of interest to it. With the exception of one chapter, and possibly half a dozen paragraphs besides, the different portions grow

out of a common life, and are vital members of one living organic structure.

As a truthful and original sketch of a state of society existing nowhere but in this country, as a tale of rich and varied interest, in freshness and spontaneity of thought, in kindliness and purity of spirit, in the healthfulness which pervades every part, the most pathetic and distressing not less than the most lively, in the strong and catholic religious feeling which melts away the narrowness of bigotry and unites true souls in common duties and a common worship, we know of no American tale that equals it. It leads us through scenes of wickedness, but is filled with that hopeful Christian faith, which spreads a sort of illumination round the ghastliness of vice, setting it off in its true character, and giving us power over it. It shows us distress and sorrow, but at the same time brings us into sympathy with a spirit which subdues and overcomes them. It takes us into a world, just such as we have around us, where there are snares for the innocent, where there are great wrongs and little jealousies, evil passions and habits rather than bad institutions; and it would show us how, through a cheerful faith in God and man, we may do something to diminish the mass of sin and wretchedness, and create spiritual life in the midst of what seems like moral death. It introduces us to happy homes, where natural affection and personal charms, refined and elevated by moral and religious culture, shine in all their loveliness, and diffuse around them the gentle graces, the healthful virtues, the joyful hopes, which are the crown of rejoicing in a Christian family. It brings before us the noisy, impulsive gladness of little children, and the serene joy which spreads itself as a light from heaven around the great and final sacrifice of a disinterested love. All this it does; and in hearty good-will, not without a sense of gratitude, we repeat the author's parting words, and say, "God bless thee, little book, and anoint thee for thy work, and make thee a savor of good to many."

Montaigne: The Endless Study. And other Miscellanies. By ALEXANDER VINET. Translated, with an Introduction and Notes, by ROBERT TURNBULL. New York: M. W. Dodd. 1850. 12mo. pp. 430.

WE have read large portions of this volume with much satisfaction. Vinet, who died between three and four years ago, just before he had reached the age of fifty, was one of the most distinguished and beloved of the Swiss Protestant ministers. He was a Calvinist, and we occasionally meet in his writings with some

of the baldest and most offensive expressions of that unscriptural system, as in the following sentence : — “ At the intercession of his Son, his [God’s] wrath was turned away from you, to fall on that Son himself.” Bating such astounding doctrinal conceits, whose hideousness no elegance of diction can relieve, Vinet has many beauties of style, and many noble characteristics as a man of thought and as an advocate of lofty truths. He aimed, like John Foster, to win and impress cultivated minds. An earnest spirituality, a profound sincerity, and a mild and affectionate heart, are displayed in his writings. Dr. Turnbull has made a judicious selection. His introductory sketch is valuable. His frequent notes, excepting again their defence or palliation of Calvinism, are not irrelevant, and his translation is vigorous and elegant. It is a volume which young theologians may profitably study.

The Foot-Prints of the Creator : or the Asterolepis of Stromness.

By HUGH MILLER, Author of “The Old Red Sandstone,” &c. From the Third London Edition. *With a Memoir of the Author*, by LOUIS AGASSIZ. Boston : Gould, Kendall, & Lincoln. 1850. 12mo. pp. 337.

HERE is a book of pure science which the devout may read without feeling that they are perusing a plea for atheism. The writer follows hard on the track of the author of the “Vestiges of the Natural History of Creation,” exposes his ingenious but sophistical theory, and traces out, with the skill of a keen observer and a wise reasoner, the foot-prints of an Almighty Agent. The humble origin of Mr. Miller, and his early handicraft as a stone-cutter, with his strong natural acuteness of mind and his devout spirit, qualified him to write on his fortunate theme as but few men can. His volume is one which can be understood by those who are not professed geologists, and will be highly valued beyond the circle of those distinguished men who have given it their praise, a circle embracing Baron Humboldt, Sir David Brewster, and Professor Agassiz.

Alton Locke, Tailor and Poet. An Autobiography. New York : Harper & Brothers. 1850. 12mo. pp. 371.

THE violent and ungenerous review of this volume in the last number of Blackwood’s Magazine may deter some readers from its perusal, who certainly would not begrudge the time which would be occupied in scanning its intensely interesting pages.

It is said to have been written by an English clergyman. With something of the style and spirit of "Jane Eyre," it is a most harrowing, yet, we believe, unexaggerated narrative of the bitter agonies which distract the lot of poverty in England among the classes composing the Chartist. Real genius, an intense power of sympathy, and — it must necessarily have been — an intimacy with the woes which the book describes, are the evident qualifications of the writer.

Orations and Speeches. By CHARLES SUMNER. Boston: Ticknor, Reed, & Fields. 1850. 2 vols. 16mo. pp. 410, 482.

WE suppose that most of our readers have already enjoyed the perusal of one or more of the literary addresses contained in these volumes. Of Mr. Sumner's rich scholarship, affluent diction, and generous aims, there can be but one opinion in this community. His gifts as an orator and his splendid attainments have found many appreciating audiences. It is not the fit season as yet for a criticism of his general qualities of mind, or of the position which he has assumed in the ardent strifes of philanthropy and politics of our day. We hope that some great work worthy of his talents will engage his time and fix his fame. The two volumes before us embrace twenty-five compositions.

Report of the Case of Professor John W. Webster, M. D., indicted for the Murder of George Parkman, M. D., before the Supreme Judicial Court of Massachusetts. By GEORGE BEMIS, Esq., one of the Counsel in the Case. Boston: Little & Brown. 1850. 8vo. pp. 628.

A SAD book indeed is this for the shelf of any library, but all who wish to preserve any record of that distressing history which it records must of course choose this laborious and thorough volume. Mr. Bemis, the associate with the Commonwealth's Attorney in the prosecution of the case, had every facility for the work which he has undertaken. He has exhibited the greatest diligence, care, and impartiality in procuring the most authentic and complete materials; he has spared no pains in verifying all the documents, and the voluminous contents of his report embrace some papers of great interest which have never before appeared in print. So elaborate are the composition, the illustrations, and the official guarantees of this report, that foreigners can derive from it as clear an idea of the whole case as is possessed by those who reside in this vicinity.

The American Almanac and Repository of Useful Knowledge for the Year 1851. Boston: Little & Brown. 12mo. pp. 352.

THIS is without exception the cheapest copyright book which is furnished for us, when we consider the amount of valuable information which is crowded into it, and the expense and pains at which its contents are accumulated. Its first part is purely scientific, containing, besides the calendar to which we all have to refer for one or another daily purpose, a complete astronomical exhibition of the celestial aspects for the year. The second part, which includes five sevenths of the volume, presents a full statement of the political, commercial, naval, military, judicial, financial, and civil affairs of the general government of the United States, many of the same public statistics of each of the States, with much valuable information concerning foreign countries, and an American obituary record. This is the twenty-second volume of the American Almanac. Each succeeding year makes the whole series more valuable, while the volume for each passing year becomes an indispensable article of use in the public office, the counting-room, the school, and the private dwelling. Every American who travels abroad should provide himself with this volume next to his Bible.

The District School as it was. By one who went to it. Revised Edition. Boston: Phillips, Sampson, & Co. 1850. 16mo. pp. 206.

THIS charming little book, which we first read seventeen years ago with great delight, deserved a reprint long before this period of its reappearance. It is one of those almost spontaneous productions of the memory and the heart which are sure to be faithful to their themes, and to express the genius of their writers. A New England district school, a few years ago, was an affair *sui generis*, and this description is a classic on its subject. It is a capital book for reading aloud, and we apprehend that the dull-est scholars will be engaged by its perusal.

The Life of John Randolph of Roanoke. By HUGH A. GARLAND. New York: D. Appleton & Co. 1850. 2 vols. 12mo. pp. 311, 375.

THE subject of this memoir is known to the present generation
VOL. L. — 4TH S. VOL. XV. NO. I. 13

chiefly by the report of his eccentricities. As his character was passing into history chiefly under such a portraiture, it was time that a friendly, though impartial, hand should do justice to his kind and generous traits, and to his sterling qualities as a man. This Mr. Garland has done, as far as we can judge, faithfully. He has certainly given us a most entertaining biography, and withal an instructive one, interesting throughout, and amply illustrating and illustrated by much contemporary history, both of a public and a private nature.

American Education, its Principles and Elements. Dedicated to the Teachers of the United States. By EDWARD D. MANSFIELD, Author of the "Political Grammar," &c. New York : A. S. Barnes & Co. 1851. 12mo. pp. 330.

THIS book, which in mechanical execution is an elegant specimen of art, aims to present the principles which ought to characterize education in our country. That Christianity and republicanism should lie at the basis, and that philosophy, utility, and common sense should be the directing influences, are the leading positions of the writer, in which he is safe and wise. These great principles are in the main judiciously illustrated. The author on occasion announces his Orthodoxy. His profession as a teacher should guard him against such a liberty with the English language as he takes in coining the verb *will energize* (page 287). The volume treats, in a very intelligible and earnest way, of the Ideas of a Republic, and of an American Education ; of the Means of perpetuating Civil and Religious Liberty ; of the Qualifications, Character, and Method of a Teacher ; of Science, Mathematics, Astronomy, History, Language, Literature, and Conversation ; of the Constitution ; of the Bible ; and of the Education of Women.

Religious Progress : Discourses on the Development of the Christian Character. By WILLIAM R. WILLIAMS. Boston : Gould, Kendall, & Lincoln. 1850. 12mo. pp. 258.

HERE are nine Discourses on so many words of that pregnant text from the Apostle Peter, 2d Epistle, i. 5, 6, 7. The leading thoughts which connect them together are expressed with power and unction, and are happily harmonized into a consistent view of the great elements of the Christian character. Occasionally a little ambitious rhetoric, or a strain of dogma not accordant with the simplicity that is in Christ, will meet the eye or fall upon the

ear ; but the volume is one of unusual vigor and loftiness of thought, and recognizes on every page the working of influences which at present do most agitate the Christian world.

The Dangers and Duties of the Mercantile Profession. An Address delivered before the Mercantile Library Association, at its Thirtieth Anniversary, Nov. 13, 1850. By GEORGE S. HILLARD. Boston : Ticknor, Reed, & Fields. 1850. 12mo. pp. 47.

THE Association before which this address was delivered is one eminently entitled to the support and confidence of our community. It was first organized in March, 1820, by a small number of young men engaged in mercantile employments, for the purpose of forming a library and adopting other means of self-culture. From the first its numbers and usefulness have gradually, but steadily, increased, until in 1845 its pecuniary resources had become so enlarged, through the wise generosity of the Boston merchants, that it was deemed advisable to obtain an act of incorporation from the State Legislature, in order to give greater security and permanence to its existence. It now comprises more than seventeen hundred members, with a library of nearly eight thousand volumes, including many valuable works which are not easily accessible elsewhere in this country, and funded property amounting to nearly twenty thousand dollars. Among the agencies which the Association employs for carrying out its objects are a reading-room, a course of weekly lectures upon general topics, during the winter season, by gentlemen from various parts of the country, and weekly literary exercises by its own members. Such is the Mercantile Library Association ; and when we consider how great and important is the influence exerted in public affairs by the mercantile body, we cannot but feel a deep interest in its welfare. The merchants of Boston have always borne an unblemished reputation, and have ever been characterized by sound, judicious, and conservative principles. It is for the young men who are now crowding upon the stage of action to uphold that reputation and cherish those principles. This they will best do by a faithful use of all the means for intellectual and moral improvement which such an institution affords.

Of Mr. Hillard's Address we need say but little. It is alike admirable in conception and in execution, and bears all the marks of that large and ripe scholarship which we are accustomed to expect from his graceful pen. Bringing to his subject a thorough acquaintance with the masterpieces of Grecian and Roman eloquence and the golden treasures of English literature, and with a

mind enriched by foreign travel, he also exhibits a keen perception of both the advantages and disadvantages of the profession to which his hearers had dedicated the energy of youth and the experience of maturer years. After some prefatory remarks on the difference between men of action and men of thought, as illustrated by the people of England and of Germany, he proceeds to compare the relative advantages of the young student at college and of the clerk in his counting-room, and then passes to a consideration of the dangers incident to a mercantile life, and of the counteracting influence which good books may exert. Upon all these points his views are sound and useful, and are clothed in language of great force and beauty. "It is my deliberate opinion," he says, "that a man engaged in active pursuits, if he have studious tastes and industrious habits, is most favorably circumstanced for the acquisition of serviceable knowledge." To the correctness of this opinion, we gladly add our emphatic testimony. There is no profession, we conceive, the members of which possess greater advantages for the acquisition of knowledge that will be useful in all the circumstances of public and private life, than the members of the mercantile profession. But without the knowledge which can be obtained only from books, their culture will be imperfect and disproportionate, and they will lose that symmetry of mind and character which should always mark the merchant's own ideal standard.

Consumption of the Lungs, or Decline. The Causes, Symptoms, and Rational Treatment. With the Means of Prevention.
By T. H. YEOMAN, M. D. Revised by a Boston Physician.
Boston : J. Munroe & Co. 1850. 12mo. pp. 103.

A REPRINT, for the most part, of an English work which has already received judicious commendation from critics competent to decide on its merits. Every book which throws any light upon this wasting agency of death, or imparts relief or comfort to those who are seemingly destined for its victims, will find a welcome in many hearts.

Religious Thoughts and Opinions. By WILLIAM VON HUMBOLDT, Minister of State to the King of Prussia. Boston : Crosby & Nichols. 1851. 16mo. pp. 171.

THIS is a reprint of a London volume, entitled "Thoughts and Opinions of a Statesman," which appeared in a series of "Small

Books on Great Subjects." The original source is a German work, whose title is "Letters of William von Humboldt to a Female Friend." There is a very singular history involved in the book, — one that will strike many readers as more than romantic. The little American volume contains many lofty and precious thoughts, expressed with simplicity and directness.

New Manuals. — Two new manuals for students in academies and colleges, which will afford essential help in two difficult branches of education, bear the following titles. "The Principles of Chemistry, illustrated by Simple Experiments. By Dr. Julius Adolph Stöckhardt. Translated from the Third German Edition, by C. H. Peirce, M. D. Cambridge: John Bartlett. 1850." (12mo. pp. 656.) "A New Method of Learning the German Language: embracing both the Analytic and Synthetic Modes of Instruction. Being a Plain and Practical Way of acquiring the Art of Reading, Speaking, and Composing German. By W. H. Woodbury. 2d Edition. New York: Mark H. Newman. 1851." (12mo. pp. 504.) From the cursory examination which we have given to these volumes, the former of which is in use in Harvard University, we should consider them as works of the highest value, and as most admirably suited to their several purposes.

Books for the Season.

THE shelves and tables of our numerous bookstores are arranged at this season in their richest holiday aspect. Publishers reasonably expect such encouragement as their generous plans, pursued through the year and brought to their best results at this season, do richly deserve in a community which has the praise of intelligence. We cannot but note from year to year a rapid improvement in the material and in the outward adornment of our literature. Though our authors receive but a very trifling remuneration from their works, compared with the profits from a copyright in England, the pens of many writers seem to work as busily and as cheerfully here as there. So long as our publishers are at liberty to cull from all the products of the English press the freshest and richest works, and to offer them here at prices which the sale of a large number of copies, and the subtraction of the author's dues, allow to be barely enough to cover the manual labor of the mechanics, — so long our own authors cannot expect to live by their pens. The Harpers have given us ex-

cellent editions of the *Lives* of Southey, Chalmers, and Leigh Hunt, at about one sixth of the price of the English editions of those works. Till Congress and Parliament shall agree upon an international copyright, English writers must find all the solace that they can in the thought that they are ministering without reward to the enjoyment of thousands and thousands in this country, at whose happy firesides during our long winters English literature, in its freshest shape, is one great staple of happiness.

The largest and best of the gift-books of the season exhibit a partnership of coöperation between the two countries. In that splendid volume, published by the Appletons of New York, and edited by Dr. Wainwright, under the title of "*The Saviour with Prophets and Apostles*," the plates are from England, while the letter-press is from our own writers. Ticknor, Reed, & Fields's exquisite edition of Longfellow's *Evangeline* presents another specimen of combination between foreign artists and a native literary product. Professor Reed's beautiful edition of Gray's *Poems and Letters*, with a Life and illustrative notes, may be regarded under the same aspect. Mr. Bartlett, of Cambridge, offers us two delightful volumes, which, though designed especially for young children, will detain the eyes of many persons of various ages. They contain all the most famous lyrics and stories of childhood, adorned with numerous engravings of surprising elegance and liveliness. They bear the title of "*A Treasury of Pleasure-Books*," and are imported from London in large quantities by Mr. Bartlett.

Among the numerous seasonable publications of Messrs Phillips, Sampson, & Co. are several elegant gift-books in the richest style of art. Those who relish modern poetry best when its effusions are scattered over pages at intervals which are filled with gems of established reputation, will appreciate a volume from these publishers, prepared by Miss H. F. Gould, which, under the title of "*The Diosma, a Perennial*," embraces some original pieces of her own, and a choice selection from a large number of admired writers. The rural story of "*Frank and Fanny*," by Mrs. Clara Moreton, with its pretty engravings, will please and instruct the young.

Messrs. Ticknor, Reed, & Fields have published two new volumes by "*Grace Greenwood*," which our readers probably know is not the name of Miss Clarke, who is their authoress. Her new collection of "*Poems*" (12mo, pp. 190) is introduced by the prettiest one in the volume, and that is a portrait of the writer of what follows. We do not pride ourselves on our judgment of modern poetry, and do not read enough of it to institute compari-

sons, but we think that good judges will pronounce what is in this volume good. Her other new volume, called "History of my Pets" (24mo, pp. 109), is a sweet little gift for children, and is certain of being received by them with favor. The pencil of Billings has given efficient aid to illustrate the pleasant biographies of the pet cat, cockerel, hawk (?), dogs, pony, drake, cosset, and red-breast.

"Home Ballads: a Book for New England. In Three Parts. By Abby Allen." Boston: James Munroe, & Co. 1851. 16mo. pp. 238. This is a volume of prose and poetry, and the third part of it is published separately under the title of "Kriss Kringle's Christmas Book, a Gift for Children" (16mo, pp. 80). There is great variety in the contents, which we have hastily looked over, and among the pieces are some of a simple beauty of sentiment, and others of a lively, cheerful, and spirited tone, adapting the volumes to the tastes of different readers. The beauty of the type will commend them to purchasers, and the title should help their sale largely.

Messrs. Crosby & Nichols have published "Occasional Poems: a New Year's Offering. By Mrs. Susan Hill Todd." 12mo. pp. 216. They are in great measure the productions of a mind and heart under the experience of bereavement, and read with that fact in view, they will engage sympathies which will help to put upon them a fair interpretation, and to attach to them a just estimate.

Messrs. Crosby & Nichols have published, in two handsome volumes, *Sketches of the Life of the late James H. Perkins, of Cincinnati*, with selections from his writings, edited by Rev. William H. Channing. We have in our hands an article upon them, which we are obliged to defer to our next number.

Among the fresh publications of this firm are some pretty books for young persons, the titles of which we give: — "A Study for Young Men; or a Sketch of Sir Thomas Fowell Buxton. By Rev. Thomas Binney." 18mo. pp. 149. This is a Lecture by the Rev. Dr. Binney, a distinguished English Dissenting minister, before the Young Men's Christian Association, in London, and presents in an interesting way the honored and useful career of an eminent philanthropist. — "Bardouc, or the Goatherd of Mount Taurus. A Persian Tale, translated from the French." 24mo. pp. 213. Whoever will but read the alluring preface to this little tale must find himself engaged by the promise of a story which was designed to meet such a peculiar occasion. — "All for the Best, or the Peppermint Man. A Moral Tale. By T. S. Arthur." 24mo. pp. 130. This author's stories are al-

ways simple and lively, and bear a good moral. — "A Strike for Freedom, or Law and Order. A Book for Boys. By Mrs. L. C. Tuthill." 2d edition. 24mo. pp. 150. A story of some truant boys, who set up for themselves, with their adventures, the fun and the folly of their undertaking, their repentance and forgiveness, and the wisdom of their experiment. — "Cousin Hatty's Hymns and Twilight Stories." 24mo. pp. 116. Pretty little pictures of bright and attractive things, such as children love, illustrate these simple poems, which breathe an affectionate and a devout spirit.

* * Messrs. Crosby & Nichols have just published the Unitarian Congregational Register for the new year, which contains the usual calendar, statistics of our churches and societies, lists of ministers and associations of ministers, and religious and benevolent agencies, with extracts from Unitarian writers.

Messrs. Phillips, Sampson, & Co. will publish immediately, "Home Influences, concluded. A Tale for Mothers and Daughters, by Mrs. Hester Arnold." The original work was written by Grace Aguilar, and a completion of it was promised by her. But her biographer states that she died just as she had finished the manuscript of the first part of it. The same firm will publish a new and revised edition of the Rev. Mr. Judd's "Margaret, a Tale of the Real and the Ideal," and also a new work by President Hitchcock, of Amherst College, on "The Religion of Geology and its Collateral Sciences."

The forthcoming Biography of Wordsworth, which is in the press of Ticknor, Reed, & Fields, will be looked for with warm interest by all the admirers of the poet.

Messrs. Gould & Lincoln of this city have published a new edition — the second American — of the Life and Correspondence of John Foster, the celebrated essayist. This excellent work was reviewed in the Examiner for January, 1847. We need not, therefore, say any thing more of it now, than to express our gratification that a new edition of so valuable a biography is called for by the public.

The Harpers have issued two more of Abbot's series of Histories, which are highly popular with the young. They are the Life of Xerxes, and the Life of Madame Roland.

INTELLIGENCE.

LITERARY INTELLIGENCE.

English Unitarian Works.—We have received from England several valuable works in defence or illustration of those views of Christianity which commend themselves to us as nearest to the truth. We would preface the few words which our limited space alone permits us to say concerning these volumes, by informing our readers, that our publishers will procure for them either of these works within a month after receiving the order. Three stout octavo volumes, by the late Rev. Robert Wallace, bear the title of "Antitrinitarian Biography." We have already announced that this work was in preparation, and we shall present in our next number an extended account of its contents and merits. We have before us the fourth edition of "A Vindication of Unitarianism, in Reply to the Rev. Ralph Wardlaw, D. D., by James Yates, M. A." (London: Edward T. Whitfield. 1850. 8vo. pp. 386.) A former edition of this very valuable work was reprinted in Boston, though a copy of it is rarely to be met with. We have regarded Mr. Yates's Vindication as, on the whole, the best controversial work in our behalf in a contest which has engaged many able pens, and if we must have another such work published on this side of the water, we hope this will be again reprinted. It has many singular merits. Its scholarship is ample, but not cumbersome. It is candid, clear, intelligible, and very strong in the method and casting of its arguments, while its spirit is eminently Christian throughout. Mr. Yates's book appeared in its original form thirty-five years ago, and though, for the larger portion of the period that has since elapsed, he has devoted his time principally to scientific and the higher literary pursuits, he has been the steadfast and effective advocate of the views which he so ably vindicated. The controversy which called forth this work began with a sermon preached by him at the opening of a Unitarian chapel in Glasgow. This sermon was assailed by Dr. Wardlaw, a distinguished minister of the Scotch Secession Church, who still lives, greatly honored, and now, as always, esteemed by those who differ with him. Though some sharp passages occurred in the course of the controversy, its conclusion found the combatants on terms of Christian amity, and it was the commendable desire of both of them that all asperities should be expurgated from the pages which contained their several arguments. Though we instinctively turn away from all such volumes as seem to us to be filled with the mere jot and tittle of controversy, and hold our own Unitarian views with such a perfect conviction that no argument can shake them and no demonstration can confirm them, we have found ourselves engaged on the lucid and instructive pages of this volume, and had read it nearly through without any intention to do more than merely to refresh our remembrance of it. While the book is devoted to the discussion of the one single point of the Unity against the Trinity, it incidentally recognizes other contested points. Some new materials of a very interesting character, and referring to matters of recent and present debate, will be found in the Appendix. We commend the work most heartily to all

who would possess a volume which discusses in a most able, scholarly, dignified, and Christian way one of the great themes of our religious literature.

We should judge that the most laborious of all our brethren in Great Britain is the Rev. Dr. Beard. His publications, always of the highest order, and devoted chiefly to the defence, the exposition, and the illustration of revealed religion, would wellnigh constitute a library for a village minister. While we are waiting for some more volumes of his "*Library of Christian Literature*," to which we have more than once referred in our pages, we must make brief mention of two little works of his which have an especial value for Sunday-School teachers. "*A Biblical Atlas, with a brief Geographical Introduction, and a complete Scriptural Gazetteer*," (London: Simpkin, Marshall, & Co., 1849, 8vo, pp. 42,) is well described by its title, and offers in a very simple form the results of the most recent researches on its subject. The maps are beautifully drawn. "*A Biblical Reading-Book for Schools and Families, containing, with Illustrative Sketches in Sacred Geography, History, and Antiquities, a Life of Christ, and forming a Popular Introduction to the Study of the Scriptures, especially those of the New Testament*," (London: Simpkin, Marshall, & Co. 1849. 16mo. pp. 292.) A small volume follows this title, but it is a volume within which is compressed a vast amount of information. Dr. Beard has been so long engaged in elementary instruction, and has so carefully kept up with the course of criticism and investigation as they bear upon the Bible, that he is furnished as but few even among ministers are furnished for the good work to which he consecrates his time and zeal.

If any of our readers would avail themselves of the facilities of intercommunication by indulging themselves with a weekly paper from England, we would most heartily recommend to them "*The Inquirer*," which is published in London every Saturday, at sixpence sterling per number. Besides its full political, literary, and ordinary secular contents, it contains a record of all the public doings in our denomination abroad, and bears evidence of the best talents and the most earnest Christian zeal and purposes in its editor and its contributors. We have learned to set a high value upon the paper. We may mention here, — a fact that may help to quiet the fears which many persons have of a passage across the ocean, — that we have received every number of the *Inquirer* from its commencement. The number now before us is the 437th, and the numbers have for the most part come over singly, week by week, so that four hundred and thirty-seven vessels have successively crossed the ocean in safety to assure the regularity of these papers.

RELIGIOUS INTELLIGENCE.

London District Unitarian Society. — This Society was formed in London during the last year. Its purposes and principles, when first publicly announced, called out some slight expressions of differences of opinion among our brethren in England. Many feared that its operations might conflict with the interests of the British and Foreign Unitarian Association, which, having been formed contemporaneously with our own, was supposed to have occupied the ground and to engage the effi-

cient agencies of the denomination. Others thought that the new Society originated in a spirit somewhat akin to fault-finding, and might in its workings alienate some who were not disposed to any very intimate sectarian fellowship. The friends of the new movement made a strong appeal for it, based on the need of sympathy, which was felt by many, in their religious feelings and in their philanthropic efforts. The social distinctions which weigh far more pressingly in England than in this country, the almost entire absence of personal relationships and acquaintance between the attendants upon the London Unitarian chapels, and the constant complaints of the chilling influences which prevented the growth of our body, — these and other considerations engaged a sufficient number of persons in the new project to insure for it at least a trial. We have been interested in marking, from time to time, its progress and its fruits, because it had so natural an origin that much real good was to be expected to result from it.

All opposition to the Society seems to have died away, or to have ceased from any public expression of itself. Some of our brethren who seemed most distrustful of it have coöperated in its measures and taken a part in its social meetings. There has been no conflict between it and the Association, and we have reason to believe that it has drawn to our views the attention and sympathy of many who needed just such a Society to attract them. London is such a world in itself, with such long distances and such high walls and such a turmoil of life within it, that nothing but a very strong magnetic influence can bind fellow-believers into any social relations in which classes and cliques may be forgotten, and speculative religious convictions shall be the means of one fellowship. The purposes and methods of the Society are very simple. A small fee annually insures membership. Lectures, discussions, and social meetings are the principal means that are relied upon. Quarterly social meetings are held in some public hall or hotel, at which, for a small sum, a simple repast is partaken of, and then, seated around the table with the chairman in his place, the members discuss some subject which has been previously agreed upon and announced. At the last quarterly meeting in November, the subject discussed was as follows: — "What course is it the duty of Unitarians to pursue in relation to the present unsettled state of the public mind on religious affairs?"

Several courses of doctrinal lectures have likewise been arranged by the Society, and the delivery of them has drawn together large audiences, so that those who have engaged their labors in them have been exceedingly pleased with the result. A course of lectures on several of the doctrines connected with Trinitarian theology having been advertised for delivery at the Southwark Literary Institution by several Trinitarian ministers, the Society requested the London Unitarian ministers to reply to them, or to their subjects, one by one, in the same place, and the request was cordially complied with. This course was delivered on week-day evenings, as was likewise another course at the Lecture Rooms in Mortimer Street, while a third course has been delivered at the Chapel in Stamford Street on the evenings of Sunday. All these lectures were designed to exhibit the distinctive opinions of Unitarians on the great doctrines and subjects of religious interest. The names of our brethren who take part in this good work of communicating to all who are desirous to hear what in our view are the great truths of revealed religion, are an assurance to us that the work is faithfully and

earnestly performed. How many thousands there must be in London to whom the grounds and substance of our belief would be inexpressibly valuable! Now, too, is a favorable moment for Unitarians to win a new hearing, while Prelatists and Romanists are contending together.

Dedication. — The new Unitarian Church at Wayland was dedicated on Wednesday, Nov. 13. The edifice is a neat and convenient one, sufficiently elegant in its arrangements for good taste, and wisely adapted to the means and the comfort of the society worshipping within it. The Sermon on the occasion was preached by the Rev. E. H. Sears, late of Lancaster. The Dedicatory Prayer was offered by the Rev. Calvin Lincoln. Rev. John B. Wight, Rev. Dr. Field, and Rev. C. C. Sewall took part in the services.

Installation. — The Rev. Frederick Hinckley, late of Norton, was installed as Pastor of the Unitarian Church at Haverhill on Wednesday, Nov. 13. The Sermon was preached by the Rev. G. W. Briggs of Plymouth. The Charge and Prayer of Ordination were by Prof. Francis of Cambridge. Introductory Services by the Rev. F. C. Williams of North Andover. The Fellowship of the Churches by the Rev. H. F. Harrington of Lawrence. The Address to the Society by the Rev. James Richardson, late Pastor of the Society.

Ordination. — Mr. Charles J. Bowen, of the last class from the Cambridge Theological School, was ordained Pastor of the Unitarian Church and Society at Newburyport, on Wednesday, Nov. 20. The Sermon was preached by the Rev. Dr. Putnam of Roxbury. The Prayer of Ordination was offered by Rev. Dr. Miles of Lowell. The Rev. Dr. Hall of Providence gave the Charge, the Rev. J. F. W. Ware of Cambridgeport gave the Fellowship of the Churches, and the Rev. A. P. Peabody of Portsmouth, N. H., addressed the Society. The Rev. Messrs. Woodbury of Concord, N. H. Frothingham of Salem, and Huntington of Boston, also took part in the services.